THE
Y OF SALVATION

nd how to attain it through the Church

BY

WALTER CAREY, D.D.

Bishop of Bloemfontein

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BY
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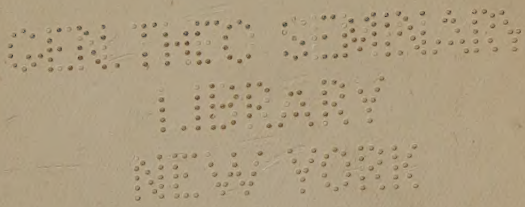
1875



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WHOM I AM PROUD TO CALL FRIEND

BISHOP CHARLES GORE

PREFACE

I HAVE longed to write a book about salvation—the sort of book which could be put into the hands of clergy with the remark, 'Teach that to your flock'; the sort of book that I could honestly put into the hand of an ordinary man or woman and say, 'This is all about your eternal concerns, how God seeks you and how you find Him.' I should wish it to be true and convincing and appealing and all sorts of things.

But, alas, how different performance is from intention. However, it's no good being downhearted about the gap between what one would like to do, and what one can do. I can just do my best and commit the result to God.

Sometimes I wonder whether I write too much, but when I reckon up my output it is only about two hundred and forty pages in the last four years, so there may still be room for me. And I write simply because I feel I must. I don't see any reason why one shouldn't disclose one's feelings. I feel possessed, simply possessed, by a sense of freedom and happiness which comes solely from the religion I have learnt. Here I am fifty years old, with my

teeth going, and my beloved games passing from me one by one, and yet as free and happy as any one in the world. It all proceeds from the sense of the goodness of God. It is the result of God's gift, God's kindness, Christ's atonement and grace; nothing of mine in it.

I came out of church this morning into the loveliest day in the world. The dew was heavy on the grass, the tall pines shot up into an azure sky, there was a touch of frost in the air, all nature seemed glad and full of mellow kindness. And it reflected exactly what was going on in my heart. God was my Friend; He would see me through; I was not alone or left to my own puny, self-centred life. I thanked God for this wonderful sense of freedom and joy; I thanked Him that I was not shut up into a narrow hell of my own nerves or preoccupations, but that I was free to work for His kingdom and for the bettering of the lot of all men on earth. I went out and met a stranger carrying a heavy bag; I gave him a lift to the station and an introduction to friends at the place he was going to. I felt it was a symbol of what I would do for all mankind if only I had the chance. I thanked God for life, for opportunities, above all for the privilege of being able to try and serve Him and others.

I wished (in a foolish sort of way) that I could get inside the souls of some politicians and municipalities, and make a grand effort to abolish slums and sweating and personal greed,

so that we might create a world of happy, contented people.

I wished I could get into the souls of all men, so that they could lift up loving and grateful hearts to God and go to their work whistling.

Then I came home and tore up the preface of this book, which was full of arguments, and wrote this instead.

For how can I, somehow, translate into the souls of my brothers this abounding happiness and freedom? I had been reading the *White Monkey* of Galsworthy, and Ewart's *Way of Revelation*, with all the laying bare of a sick society at home. I was impressed and depressed at the restlessness of almost everybody; their craving for pleasure which is never happiness; their seeking for something which is never peace. Their absence of any solid objective standard, and their slavery to fashions, which they despised while they followed them, and pursued with praise what they really despised —all this made me ache to tell them of a better way.

If men were really happy and free and contented I should be willing to be silent; but they are not. Most men and women are slaves to their vices, or their worries, or to public opinion, or to self in some form. I don't think that you meet many really contented people who are solidly happy with their lot, and wouldn't have anything different in their lives. I felt there would be some to whom an appeal would not

be useless; who would be glad to learn the sort of inward happiness which needs no frantic excitements, but is infinitely contented with the sight of blue smoke curling up on the background of a green mountain, as I am at the moment, or with similar simple happinesses which come in the ordinary course of work and life.

It is an *inward* freedom and joy that we all need, the joy which comes from freedom. As long as we are at the mercy of self, of our own cravings or restlessness or wants, we are in chains. Karl Marx exhorts the workers of the world to throw off the chains of the Capitalist; with far more sense I would wish to exhort myself and all men to throw off the chains of self, and to enter into a freedom and joy unknown to those who possess no secret spring of joy and peace.

The source of freedom and joy is God; whose service is perfect freedom; *cui servire regnare est.* Let all slaves to self turn to God. Get out of the subjective into the objective. There lies the land of freedom, peace, and joy. Thence comes the inspiration to redeem a restless, sad world from the bondage of greed and worry and desire. Thence comes the ache to be of service to mankind.

So this book is all about God; how His love has searched for us from the beginning, striving to set us free from self and to make us joyful and blessed.

It shows how we cannot win this freedom for ourselves, but find it as adopted sons of God in Christ. It deals with what God has done to give us freedom; how He sent His Son to be the Head of a new race of free men and women. It shows how Christ created a Family of free men and women, into which we are admitted by Baptism; and how, inside the Family, we can be kept in touch with Christ, and draw from Him inexhaustible supplies of energy, joy, and love.

This book aims at being a book of Freedom; for it shows the processes by which God offers freedom to humanity. And it is a book of Service; for no man who has once found freedom will cease to strive to share it with the whole world. He must be a social and spiritual reformer or die.

So the motto of this book is 'Salvation is freedom,' or 'Freedom is salvation,' it is all the same thing. And if it is a failure, it is the fault of the writer; it is not the fault of the inward eagerness which compels him to write.

N.B.—I ask to be forgiven for being untechnical and informal. My object is not to interest supermen or philosophers, but to talk to ordinary folk who constitute the bulk of mankind.

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The Joy of Salvation

CHAPTER I

THE NECESSITY OF SALVATION AND THE CRAVING FOR IT

I SUPPOSE that nobody would ever have mentioned, or even thought about, salvation unless some people had felt the need of it, and felt it very deeply.

We need not be too surprised if there are still multitudes who never give it a thought; they may simply not be awake to the need, just as I found in England that there are multitudes who never give a thought to slums and unemployment, although I never for a moment doubted that they *ought* to be awake to a state of things which causes myself and others such acute distress and shame. I find other multitudes who are perfectly indifferent to prostitution, or the White Slave traffic, or to the miserable conditions of some natives in Africa. I strive to awake them to these things ; I do not argue that there is no need of awakening simply because crowds of people are not awake.

So I would say to anybody who professes that he has never felt any need of salvation, 'Listen to those who have felt such a need, for it may well be that there are many things you are not awake to, and this may be one of them, and perhaps the most important of all.' I think one could thus make a very real appeal to all fair-minded people; for it would be a very bold man who said that he was fully awake to everything in the world that matters.

I do therefore ask all my readers to give me an open mind, so that they may consider the evidence and think the matter fully out. Whether they need, and if so whether they have, salvation, that is, deliverance from sin and its power, and rightness with God. And I would put my reasonings under three heads.

1. *Personal Experience.* There are at least two very widely known modern authors who treat of the cravings of men and women for 'salvation,' 'rightness with God.' These are, William James in his *Varieties of Religious Experience*, and Professor Otto in *The Idea of the Holy* (*Das Heilige*). I will not deal with them seriatim or in detail, but will ask everybody whether they have not themselves had in their lives certain moments, connected, or not, with some event or object, which came straight home to their sense of awe and reverence, and convinced them that there is some 'other than themselves' which, or Who, makes them feel that they are responsible — and rightly and

humbly responsible — to this something or some one.

In the history of religion this sense of awe and reverence was very often occasioned by outward objects, as e.g. Abraham, who connected it with trees; Isaac with running water; Jacob with rocks: all prominent and striking objects in a Syrian landscape. Later on, both in Jewish and in modern history, this sense of awe and reverence gets attached to conscience, or 'comes over' a person without any observed outward cause. I heard myself twenty-nine years ago the celebrated lecture in which Professor Cooke-Wilson of Oxford anticipated Otto, and, in a three hours' speech in Dr. Sanday's rooms, vindicated his belief in God on the basis of this 'Awe and reverence' which has been so much talked of lately.

Let nobody be offended at the development of the highest kind of religion out of such humble beginnings as the awe of a savage as he stands at the base of some mighty tree or cloud-capped mountain. God can as well build from such lowly foundations as He has evolved the mind of James or Otto from the anthropoid ape and their even humbler beginnings.

It's the end that matters, not the beginning. We do not explain away the flower in terms of roots and mud, nor the Fifth Symphony by strings and wind; everybody acknowledges that. And when we examine the God-consciousness of Isaiah or S. Paul, we must not

stumble if we trace its origin to God, but also —humanly speaking—via the eerie sense of 'otherness' in primitive man.

Not that religion stops there; if it had, we should call it a mere strange consciousness of objective powers and possibilities. But we can explain it very satisfactorily by its end, after it has been rationalized; that is, after man has reflected on it, and moralized it, and has oscillated upwards between the pressure of God on the one hand, and his own deepening reflections and higher resulting action, on the other.

We shall, of course, make this interpretation with conviction only if we have come to believe in a God Who all the time has been putting pressure on the man that he may awake to his own destiny, and to the fatherhood and love of God. But in any case I refuse to treat these primitive feelings and instincts of awe and reverence as nothing, or as unexplainable. No instinct is futile or meaningless, and none is ultimately unreasonable. We who believe in God from experience are able to look back over the long vista of human evolution, and to see in primitive minds the potentiality of a Socrates, and in primitive souls the promise of a S. Paul.

But in dealing with modern folk we are not bound to go back to the objects which excited the awe and reverence of primitive man. We do not ask people to gaze at trees, though the sea, the stars, the mountains still evoke thoughts and emotions of infinity and eternity,

and bend the minds of many to the great questions of all time, 'Whence are we?' 'Whither are we going?' 'What is our task and duty here?' We should rather turn their thoughts to remorse, to conscience, to disillusionment with that which is wholly earthly, however fascinating at first.

Have you never felt disillusioned, disgusted with everything, like Rosemary in *The Way of Revelation*, when she wanted to 'cut it all out,' and in the end takes to prayer?

What does it all mean? Why should anybody be disgusted with anything moral or immoral if there is nothing behind it; no Holy One whose service is perfect freedom, and in whose holiness is our real birthright and destiny?

When we sin, we revolt; at first, at all events. Why? We have offended against the herd instinct, say some. Yes, probably that has something to do with it. Yet our own private sins, which in no way seem to us to concern the herd, bring just as poignant regret. Lots of us would loathe to do what the herd allows, or even enjoins. Why? Is it not worth considering that we do feel, consciously or unconsciously, that we are responsible to the Highest—to somebody who, being the Highest, calls to the highest in us?

Thus I base the craving in us, partial or dimly discerned, yet a real craving, for salvation, on a God Who is exercising pressure on

us to rise, and on implanted instincts of awe and reverence in us, which enable us to respond.

2. I think we are bound to show that this craving for salvation, that is, rightness with the powers that righteously control the universe, that is, God, is not the cranky imagination of a few enthusiasts, but is the considered conviction of a very large body of reasonable men and women.

I have long come to the conclusion that if you find anything permanently believed by a large body of sane people, *there is always something in it.* I don't believe, e.g., in Christian Science, but it has convinced me that there is more power behind prayer than most of us believed.

If, then, I find that an immense body of sane people have found the explanation of themselves—their life, their origin, their evolution, their ethical sense, their religious instincts, their passion for worship and service—in the fact and call of God their Father, I am *a priori* disposed to believe there is something in it. Not something I can prove to you. It is, and must remain evidence. It cannot be proof until you have proved it. And proof comes from inside; from adopting it, from living it. The ultimate proof of religion to religious people, as far as you can have ultimate proof of anything in this world, comes from experience. You believe because you see and know.

There is no reason for scientific people to

complain of this. I know that in that abstract science mathematics you come to as certain mathematical proofs as is possible—granting that you yourself are real and not dreaming, and that your mind is capable of real thinking and not dream-thinking, and also that what you see, others will necessarily see also. But we do not prove spiritual things that way. Scientists are like the rest of us in this. If they marry they must prove that their marriage is happy by living the married life, that is, by experience. If they want to know whether Beethoven will satisfy them, they must listen to Beethoven.

Why blame our method since it is the only one which can be used in aesthetic, moral, and religious matters? And even in much more modest matters the same method is the only method. Whether tomatoes will give you indigestion or not is far more easily solved by eating them, than by a complete scientific diagnosis of your digestive organs and of tomatoes, to see whether they will agree. It is not always so, but is often so even in material matters; it is always so in spiritual regions.

Therefore the witness of the saints will always have great weight with unprejudiced persons. Here are millions who have tried and have found. They are not like those strange persons who say that Holy Communion or prayer do you no good, and lead you to no truth, when they themselves have never attemp-

ted either. Nothing less than a great host of saints—and we must add to them a multitude of others who are not technically saints, Plato, Aurelius, and the rest—tell us, through their lives as well as their words, that in the fact of God they have found their intellectual or moral or religious peace, sometimes all three.

We believe all sorts of things on much slenderer evidence. That Shakespeare was a great poet, that Schubert was a great musician, that Pericles was a great man, we believe on far less a bulk of testimony than that which comes to us from those who find peace in God. I would wager that there are far more Christians than Shakespeare readers, who really appreciate Shakespeare, in any town in Christendom. But even if it is not so, the bulk and mass of humanity in every nation and in every sort of religion which hands on the testimony that, as a fact of experience, religion alone gives them peace and security and freedom, is impressive enough to arrest the attention.

'Perhaps it is true? Perhaps they are right? It is worth my while to investigate and perhaps later to experiment, but at least I must keep my soul open, in case God is, after all, trying to reach me.'

I think I ought to say here that when you diagnose the 'experience' of believers, you will find two distinct types. We often talk of 'the once-born' and the 'twice-born.'

The 'once-born' are those who have had no violent crisis or cataclysm in their lives, but have continually risen upwards in religious conviction. It has been almost a natural instinct for them to believe in God; it has been the normal thing to say prayers and to try to be good and loving. Such people grow to a very intense conviction; they would surrender their religion at no price, but they cannot point you to a time and say 'it was there and then that I changed.'

Others are different. They would say that God broke in on them unexpectedly, violently, dramatically. It is thus in S. Augustine's *Confessions*; it is so in Brother Lawrence; it is thus in a most poignant account of his conversion written by Bishop Moorhouse of Manchester and printed as an appendix to the Rev. J. O. F. Murray's book *Du Bose as a Prophet of Unity*.

'I awoke during that night filled with the most marvellous happiness, in such a state of exultation that I felt as though a barrier had fallen, as though a door had suddenly been opened, and a flood of light poured in upon me transfiguring me completely. I have never felt anything in the least like it. I hid myself under the bedclothes, and gripped them hard to prevent myself shouting aloud for joy.' Thus writes a bishop who was famous for his learning, quiet, and moderation. Now this is not a solitary experience. There have been thou-

sands of others. I find it quite impossible to get away from the conviction that this mass of experience means something true. If the subjects of it were unbalanced, futile, powerless, I might put it down as craziness. But S. Paul, or S. John, or S. Augustine, or S. Teresa, or Cardinal Newman, really, if these are fanatics, one might well prefer to be a fanatic rather than to linger among the commercial-minded, and the spiritual pedestrains.

No. I see no help for it. We must consider the witness of the experienced, and ask again, 'What if it be true?'

3. And apart from the individual witness of the saints, there is a whole library and a whole literature devoted to the record of this craving for salvation—the Bible.

In varying literary and historical forms it gives the story of man's craving for God, righteousness, and salvation, over a period of more than two thousand years. What are we to make of this immense evidence? It is possible to criticize the history here and the moral level there, and indeed the Old Testament is a real story of evolution, a tale not only of God's revelation but of man's *gradual* appreciation both of Him and of his own needs and weaknesses.

We do not judge, e.g., Jacob and Jeremiah by the same standard of perception and attainment. One came much earlier than the other in the upward evolution of man's religion. We

expect more of Jeremiah than of Jacob because God has revealed Himself more in the years that lie between them. Yet, taken as a whole, the immense story of the Bible is concerned with but one theme—God, and how He offers to men salvation, nationally and, later, individually and corporately.[1] I cannot be persuaded that this tremendous testimony to the craving of man for God can be ignored or set aside.

Adding to it our own individual experiences of the spiritual, plus the witness of the experienced, that is, the saints, I can only conclude that a single eternal truth is being forced on our notice. Man is made for God. He is restless until he finds Him. To find Him is heaven; to lose Him is hell. The end of man's long and awe-inspiring evolution is not the product of a large number of clever men, or contented men, or finely balanced men. The end of man is not in himself at all. Evolution reaches forward beyond earth to God, and salvation means that the end of man's long upward progress is life in union with God.

We bear all the marks of half-completed creatures. We have all the capacities of aspiration, but no one has yet experienced fulfilment. Man ever seeks, but even the best only partly find.

[1] No doubt God's offer of salvation came primarily to Abraham as a promise to himself, then to his seed, then to all nations. But in the working out of history we find that the tribal sense of relationship to God became prior and Jeremiah had to recover the need of individual holiness.

How right and natural that is, if it is true that completion is elsewhere. But if it is true, then salvation is not only the object of the cravings of the few, but the vital and purposed necessity for all. Some are awake to it, and some are asleep to it, but man's need of salvation is the same for all. So weighty is the thought of man's destiny; so tremendous the atmosphere of man's life—time, death, eternity; so insistent the great problems of human life, that the least we can expect is that men will consider the matter intently and seriously.

CHAPTER II

THE PREPARATION FOR SALVATION

WHAT God wills as the end, He must also will from the beginning. So we must trace the final fact of heaven as eternal life for men back to the original will of Him Who is Love. God is evidently the God of Love Who willed always that His joy, His love, His life, should be shared, and not kept to Himself. It is a natural enough thought. Every loving man and woman desires that their own joy or their own beautiful possessions should be shared. ' Trespassers will be prosecuted ' is not the cry of love.

God also has willed that the privilege of loving Him, and sharing His life and beauty, should be a free choice, taken willingly and open-eyed, and not something forced or automatic. This explains Free Will. But this is a corollary, a condition; the ultimate fact is that a God Who is Love willed that there should be intelligent creatures to share His life and eternal bliss.

So we have to trace God's purpose far behind the creation of man. The emergence of matter, the electron, the atom, the cell, the amoeba;

then the splitting up into genus and species; all the 'laws of nature' in that tremendous history of creative evolution—all these belong to the story of man's final salvation in God.

The history is in many ways daunting. The incredible length and patience of it all; the selection of the few to survive and the immense apparent waste; the tragedies by the way—all these are past our imagination. But out of it all comes the justification, Man the *homo sapiens*; Man the possessor of spiritual intuitions; Man as capable of recognizing and assimilating what we call Beauty, Goodness, Truth, and Love; Man as *capax Dei*, able to sum up creation and be joined to God.

We must leave it to science to trace the development from the amoeba to S. Paul, as the Bishop of Pretoria has well said, but the opening chapters of the Bible record the fact that matters, namely, that man happened; that a being was created who could be a friend of God, in whose garden God could walk in the cool of the day.

Let me say once and for all that to the utmost limit of probability Adam and Eve are simply Man and Woman, portrayed simply and exactly as representative man and woman, created by the will of God, evolutionarily, as we see things, capable of knowing and loving God, but also capable of temptation, fall, and remorse. And in all these things free to choose, however elementary the limit of choice at first.

It would be absurd to say that the writers of the Genesis narratives, even the latest of them, were cognisant of what we know to-day by research and science; yet it emerges more clearly than ever that the description of Adam and Eve in their spiritual capacities is nothing less than an act of genius. It is as true to-day as then, then as to-day, that man is free to know and love God, that he refuses to do so, and therefore suffers the misery which always comes to those who, through wilfulness, reject their divine destiny.

So the third chapter of Genesis leaves us with the sad yet perpetual fact that human beings from the very beginning have failed God. They have known the higher and have chosen the lower, and have, by their abused free will, spoilt God's original plan.

I do not discuss the problem that God knew it would be so, allowed for it, and then brought into play another plan of redemption. All that I am sure of is that God's foreknowledge never interferes with human freedom. We know that within limits we are truly free, and therefore God's foreknowledge must always be so conditioned as to allow reality to our choice. In truth we do not know what limitations God put on Himself when He created human life for free spirits; all we can insist on when discussing human responsibility and free will is that 'all experience,' as Doctor Johnson said, 'is for it.'

Let us confine ourselves to what we *do* know,

that mankind, being free to choose between a discerned right and wrong, chose and chooses the wrong, and that thereby God's original plan is thwarted. Henceforth God acts on a different plan. What might have been done for the all by the all, must henceforth be done by the few for the all. He must select those who will *not* fail, so that by the obedience and correspondence of them salvation may again be extended to all.

But it is henceforth always the *few for the all*, never the few for the few. Election, that much abused word, does not mean that some are elected that they, and they only, may be saved. 'Election' implies two things of the utmost importance, (*a*) that God chooses, and not man. For God never lets us forget that salvation is His gift and His purpose, not our choice or wage or creation. This is a principle that we meet at every turn in the story of salvation. God never lets man initiate anything which saves. Man is the receiver; humility his primal virtue, wherefore God elects always, and by His electing would make clear to us that it is He that acts and we who simply and humbly receive all the way through.

(*b*) Election always implies that you are 'saved to serve.' The horrible pride of the 'elect,' who feel by an inward light that they are the saved and can therefore despise the unsaved, as if the elect were God's favourites—this horrible theory is absolutely non-scriptural.

There the elect are simply the few God chooses to be the means of saving all. If they forget for a moment that they are to serve others, then they are rejected with a vehemence all the greater because they have rejected a sacred trust. 'You only have I chosen of all the nations of the earth, . . . therefore will I punish.'

We shall see later how this selection of a few to be the means of salvation for all gradually crystallizes down to one, the handmaid of the Lord, the flower of the seed of Abraham, of whom was incarnate, by the Holy Ghost, God the Word, Jesus Christ, Who in Himself recapitulates and embraces the whole human race which He enters and saves. But that is not yet. God first selects certain types who shall constitute the selected strain through whom the world shall have its second chance—Seth, Enoch, Noah: men of God, men of faith, men whose souls were vexed at the wickedness of the world, and who were true to their intuitions of righteousness, and to God. And then God suddenly concentrates His whole main purpose on one faithful man and the nation which shall spring from him, God will press into the service of the salvation of the world a whole nation as the school for saints.

Thus the children of Abraham were selected, again by God's sole and absolute initiative, lest they should think that they were especially good or righteous or favoured, that they might

be a ' remnant ' of mankind by which all might yet be saved. The tragedy we have yet to see is that nation's failure. As man had failed in Adam so he also failed in Israel; but just as from Adam there was left a remnant to carry on God's saving work, so from Israel, in spite of its failure, springs the Man Who will not fail, Who will accomplish God's purpose; Who will be completely obedient, faithful, responsive; and will be able, because He is God and Man, to unite to Himself all who will come to Him, and so bring them in union with Himself to that salvation, that eternal life in God, which was God's original purpose for the creatures He brought into being.

If we keep all this in our minds—God's plan of salvation for man, together with the failure of 'Adam ' and the failure of the selected Israel, and the triumph of the third phase in Jesus Christ, the world's Redeemer, we shall understand the Bible.

All up to the Crucifixion and Resurrection and Ascension is God's preparation for salvation. All after this is salvation in action: the story of how men and women are led through true beliefs, and Sacraments of grace received, into union with Christ, and so into union with God—which is salvation. But we must get this main idea clear, otherwise we shall never understand the story of the Bible at all. It is a story of salvation, offered by God, rejected

by man, accepted by the Man, and shared by those who come to Him and become 'in Him.'

All the details of the Old Testament are merely variations on this theme. It describes the methods God employed: how He selected a nation, how He trained that nation. It tells of the sort of men God selected to teach, guide, and train that nation—kings, patriarchs, prophets, warriors. It gives the story of their lives, their words, their loyalties, their terrible disloyalties. It includes their history, their poetry, their philosophy, their proverbial sayings.

But if you want to understand its details you must continuously hark back to the underlying theme. 'How does this man, this story, this sin, bear on the great problem of human salvation?' You must see how that Joseph was a type of the sort of man whom God could use, as also Abraham and Isaiah. You must recognize in Jeroboam or Ahab the types which God could not use in His scheme of salvation because they were disobedient, and claimed to initiate worship which was not Jehovah's worship which He Himself had initiated and ordered. You must see in history, in sacrifice, in ritual, and in worship how God prepared, even in minute detail, for the salvation that would be wrought in Christ.

Israel in the wilderness: exiled from heaven, from the promised land; yet not deserted by

God, and finally led into the promised land of salvation by the Captain of the Lord's host. Sin offerings, peace offerings, thank-offerings —the whole system of sacrifice, the Passover, what are these except the foreshadowing of the expiation and propitiation achieved by Christ for us and our salvation? I know that the Bible is used for other purposes, certainly legitimate. It is used as a quarry for moral or religious lessons, or indeed simply as a grand literature; but all such usages are piecemeal and to an extent accidental.

The Bible is the story of salvation: this is the key to it all. And all the incidents of the history of the chosen people are out of focus unless they are seen as parts of the scheme of salvation. And I must truthfully confess that all other sorts of religion, e.g. of the Greeks or the Chinese, all anthropological investigations into primitive religions, are to me interesting and convincing that God has left no man or nation without light. But they are negligible as main-line. They are not in the stream of God's main purpose of salvation for mankind. They are interesting as phenomena and as witnessing to the religious intuitions of mankind and indeed to God. But they do not constitute a school of salvation as does the nation and Church of Israel. They are buttresses, but not the building. They predispose men to believe the Gospel, but they are not that Gospel, the one Gospel of salvation. The

history of the Jews rightly comprehended is the story of a God-initiated scheme of salvation, and is the story of the preparation for the salvation of men by Christ, and in Christ.

CHAPTER III

WHAT CHRIST DID FOR OUR SALVATION

TO a world which had twice failed to find salvation, Jesus Christ came with the offer of salvation as a *gift*. Natural man—that which Scripture calls Adam—had failed. So had the children of Abraham, the Israel of God. And S. Paul, interpreting these failures, draws from them the final and grand conclusion, 'Man by himself cannot win salvation.' No, not by morality or sacrifice or effort can salvation be achieved; it can only come by God's free gift.

So Christ came to give salvation to a world which needed it but could not earn it. Yet Christ did not come to proclaim a pardon and salvation which costs nothing either to God or man. Salvation is not a gift flung to men who don't bother, by a God Who doesn't care. Hence the difficulty of a thought-out theology.

The results are easy enough to describe. God will accept in Christ all who believe in Christ and are joined to Him and do His will. For herein is salvation—life in Christ and so with the Father. For many people this is probably sufficient, but others will want to know the How and the Why; they wish to understand

the mystery of redemption. It is so hard not to be difficult here; the subject is so profound, yet one must try to interpret and explain, how Christ first won salvation for man and then imparts it to man.

The first point to grasp is that God the Son, in order to save mankind, identifies Himself with humanity and becomes representative Man, the Head of a new race. Why do we not simply say that He became A man: an individual, one of a series of great human leaders, so that we can talk of leaders like Mohammed, Buddha, Christ? Here is a mystery: the mystery of the Incarnation, because the Christian Church and the Christian Scriptures have always strenuously maintained that Christ is not a mere individual, but recapitulates mankind, and initiates a new type of manhood, and is mankind's redeeming representative.

The contrast in Scripture is between the 'Old Man' (unregenerate man, that is, Adam) and the 'New Man,' Christ. Adam is conceived of as the fount from which all men and women proceeded; looking at Adam, so to speak, one could say, 'Here is the source of mankind, here is mankind *in posse*.' And of the new manhood taken by 'Christ into union with His divine Person one can also say, 'Here is the new source of regenerated humanity; here is redeemed mankind *in posse*.'[1]

[1] *In posse* means 'potentially,' that is, this is something which is not yet all it will be, but from it all that will be

So we call Christ the Head of the new race of redeemed and regenerate man. All redeemed men of the future find their redemption through their connection with Him as Head. As men of the old unregenerate race had connection with the manhood of Adam through physical birth and blood, so men of the new regenerate race have their connection with the Manhood of Christ through the Spirit, and have a real union of life with Him through the communicated life-blood of His grace. Hence the essentiality of Sacraments which graft us into Christ.

These ideas are mystical, spiritual, and difficult, but we have no difficulty in seeing our connection with natural man: we are connected with 'Adam' by the ties of flesh and blood. We have to seek a corresponding tie with the New Man, with Christ the Head of the new sort of redeemed humanity. This tie is the tie of grace. Baptism and Communion take the place of flesh and blood; and bind us as closely to Christ as flesh and blood do to Adam. I see no difficulty in a Christian saying, 'I am linked with Adam by physical ties of flesh and blood: I am linked to Christ by spiritual ties of grace.'

That is what we Christians believe and teach, and it is the doctrine of our Lord and

shall proceed. A fire-mist is potentially a world. It is not a world yet, but from the fire-mist shall in time emerge a world with all a world's attributes. A fire-mist is a world *in posse*.

His Apostles. 'He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him.' What else can that mean except that Christ, as Head of redeemed humanity, imparts His own incarnate life to us, so that we can share the life of Him Who identified Himself with mankind at His Incarnation? Thus you see that Christianity means far more than 'believing in Christ'; far more than 'being converted to Christ'; it means a joining of our life to Christ's life, so that He possesses us, and lives in us, with a real conjunction of His life with ours.

This, however, is at the moment an anticipation of after events. Before Christ can share His life with ours, and join our individual lives to Himself, He must *win* salvation for the race in which He has become incarnate, and whom He represents. Therefore all that Christ does up to the moment of His Ascension is done as Man for man.

The new sort of humanity of which He is Head must render to God completely and spotlessly all the obedience and loyalty which was due from mankind originally—but never paid. And to this loyalty and love there must be added a representative penitence, a representative expiation, in order that man can truly be forgiven and restored. Christ as Head of the new manhood must render obedience, make an expiation, and be a propitiation, for the humanity He is to save and lead to God for eternity.

Under these three heads—loving obedience, expiation, propitiation—you will find that the whole redemptive work of Christ can be summed. Yet Christ does more than act as Man: for in addition to His redemptive work as Man He also discloses the redeeming love of God. Whenever we deal with Christ we have to remember the two sides of His life and work.

As Man, He acts as men should who are to be perfectly obedient, loving, and penitent towards God, if so He will forgive and accept and save. As such He prays; He suffers uncomplainingly; He trusts and loves the Father. As such He accepts willingly the Crucifixion, which symbolizes the agony of souls which have lost God but would fain find Him again.

But as God the Son, He has other work besides. He discloses the real character of the Father as the Lover of mankind; as the Healer of their bodies and souls—the miracles of healing are meant to disclose the true character of God as a Healer of stricken humanity; as the Seeker after men, to save them and lift them to Himself.

It is simply imperative to hold both sides of Christ's work together—His work as God, and His work as Man. If you think of Him only as God then you lose all the redemptive work which He did as Man for men. If you think of Him only as Man you lose the disclosure of God's real character as Love; you leave the

true character of God in all the darkness of enigma in which the study of nature leaves it.

Christ revealed and vindicated the true and loving character of the Father; He also redeemed man. Both sides must be held, and held together. 'For Christ's two natures were inseparably combined in the unity of His Person. In all things He acts personally, and, as far as is revealed to us, His greatest works during His earthly life are wrought by the help of the Father, through a humanity enabled to do all things in fellowship with God.'[1] But at the moment we are concerned with what Christ did as Man.

He has first identified Himself with man at the Incarnation, when He took human flesh and human life. He has thereby initiated and headed a new type of humanity—a redeemed and holy humanity which we are all ultimately destined to share. But His work is not finished yet. He has still to win salvation for this new humanity by a life and death of perfect obedience, of expiatory repentance and love, and finally, after His Ascension, He has the task of winning individual men and women into union with His glorified and accepted Manhood, that is, into everlasting union with Himself. All those whom He thus wins into union with Himself we call the Body of Christ; He is the Head, they are the members.

This last stage—the incorporation of con-

[1] Westcott, *The Epistle to the Hebrews*.

verted souls into union with Himself—is not in the Gospels; you find it in the Acts and Epistles. In the Gospels you find the disclosure of the character and love of God in words and acts: and the expiatory acts of One Who knew Himself to be representing humanity in penitent love and obedience.

Let me concentrate on the mysterious and culminating point in Christ's redemptive work for our salvation, viz. the Atonement. I will not stay to emphasize that the Crucifixion of our Lord included two revelations of God's character—that God loved the world enough to die for it; and that human sin crucifies the heart of God. This is all supremely true, but I want to stick to the one point that Christ as Man won salvation for men.

What is the explanation of the Cross from the human point of view? What is the New Man doing there? Some say that He was simply revealing the love of God, Who was willing to die in order to win men to Himself by so touching an exhibition of fatherly love. Surely this is altogether too thin and unsatisfactory. If you really want to understand the human side of the Crucifixion you must go back to the Old Testament. There you are taught the sort of sacrifice which man should naturally pay to God. There is the burnt offering of complete oblation to God. There is the sin and guilt offering, an atonement made for sin, conscious and unconscious. There is

the peace and thank-offering—something given to God in glad obedience and in thankfulness at God's acceptance and forgiveness of men, and then eaten in token of renewed communion and friendship with God.

All these ideas come into Christ's expiation and propitiation on the Cross. As Man, He pays for all men the dread price of death and dereliction, which are the normal, inevitable outcome of sin.

To sin means to die and to lose God. Christ died, and Christ lost the vision and comfort of God ('Why didst Thou forsake Me?') as a willingly-borne expiation of the sins of the humanity He represented, and whose sins He bore. That was the sin and guilt offering. Again, in that He suffered willingly and obediently, He won for the humanity He represented forgiveness, peace, and the possibility of renewed life with God. He is therefore the propitiation; and He is the peace offering, the thank-offering, on whom we feed.

But you will never grasp this unless you fully and truly believe in the Incarnation: that Christ is really Man, representing man to God and working out for men a salvation and freedom which is to be imparted to and enjoyed by them. Then you will understand the life of Christ. He is Man, living a life of obedience, love, reparation, to the Father. As a child, obedient in all things: to His Mother, His foster-father, and to God. As a carpenter,

hardworking, honest, prayerful ; making His daily work a real expression of His religion. As a teacher and preacher, disclosing the love of God, speaking the truth, fearless and strong and quiet. As a living Sacrifice for mankind, bearing its sins and shouldering its burdens, He is content to be betrayed and to die, turning the wrath of man into the occasion of a death in which He expiates the sin of man, and is the propitiation for man to the Father. And His life and death of obedience and expiation is accepted by God, Who—through and in Him—receives mankind back to His heart and offers salvation to all who are Christ's.

This acceptance by God is shown by the Resurrection, in which the Father signifies His acceptance of all that Christ has done, and raises Christ to heaven, that there He may reign for evermore and may, through His instrument the Spirit-guided Church, continually win and unite men and women to Himself, and to an imitation of Himself, until the tale of the saved is finished, earth-life shall end, and heaven be the sole reality.

Thus do we understand the work of a salvation which is won for us in, and through, Jesus Christ our Lord.

CHAPTER IV

HISTORIC SALVATION STARTS WITH THE CHURCH

THE task of the ascended Christ is only half-finished. He has won salvation for man; the next thing is to get men and women to accept it, and to enter into a salvation of which the door is now open, and the entrance free. How—as an historical fact—does Christ set about this task?

We know that He promised that He would send His Spirit to lead His disciples into all truth. And the Spirit came ten days after the Ascension, and fell, with visible tokens of energy, upon the little company of the Apostles whom He had trained. This company, this family of Christ, full of the Spirit, went out into the world and preached Christ as the Saviour of mankind, and when men were converted they adopted them by Baptism into the Family of Christ, thereby incorporating them into the Head of the Family, Jesus Christ Himself.

Both sides of this adoption are clear in the Scripture. 'As many as have been baptized in Christ have put on Christ.' That is the Christ-

side of the Sacrament. The baptized are, as it were, clothed with Christ, so that He envelops them and possesses them. But there is a Church-side to the matter. These new Christians are added to the Apostles' fellowship ; they join the Family, the Church. In it they find not only Christ as Father, but fellow Christians as brothers and sisters.

The Church is an organism, all one, in which all are united to Christ and live in Him; and all are thereby united to each other in a real, living, organic fraternity which shows itself in 'Doctrine, Fellowship, the Breaking of Bread, the Prayers.'

Together they pray, they receive Communion; they help each other, they are conscious of a common life in which they love one another. It is this family-consciousness which we have lost and must at any price regain. And this Church is one not only as an organism including Christ as Head and all the members, but, as the Church Militant on earth, it is also an organization.

The idea of sects, of divisions, was perfectly abhorrent to all Christians, and remained so for a full thousand years. Even the claim within the Church to follow an individual teacher was abhorrent. 'I am of Paul, I am of Apollos,' said some of these partial lovers of individual teachers. But S. Paul is horrified. 'Who then is Paul, and who is Apollos, but ministers by whom ye believed ?' The modern

notion of Churches called by peoples' names is simply contradictory to Scripture, where there is but one undivided Family, the Church of Jesus Christ.

This conception of the one Family, rooted in Christ, unoriginated by men but accepted and enjoyed by men, runs through the whole of the Acts and Epistles. We have to get out of our minds that there is any real Church except the one Family originated by the Holy Ghost at Pentecost. There are breaches in the Family, and these may not be past healing, if the broken parts have kept the true and authentic marks and features of the Family; but division is in itself wrong, and every effort must be made to get back to that Pentecostal unity which Scripture records.

Yet for many modern Christians the discovery of the Church, and the realization of Churchmanship as family-life in Christ, comes comparatively late. The cause of this is twofold. Partly they are used, alas, to the idea of division; an idea which for a thousand years was anathema to all Christians. And partly, many of the teachers who are called 'Evangelical' are to blame. They have so taught the undoubtedly true fact of the need of individual conversion to Christ, that they have allowed men to forget the equally important truth that there is a City of God, a Family of saints, a Church of God.

So it is that people only gradually recover

this essential fact that salvation is not individual, but is found by the individual in the life of the Christ-family. And even so they recover the idea of the Church very slowly and painfully. Thousands of people who call themselves Church people have not recovered it yet. Among Presbyterians, Lutherans, Dutch Reformed members, you often find an idea of the Church stronger and better than is found among Church people. Their conception of it is limited, but it should put us to shame who ought to know more, and yet in practice often know less.

The ordinary progress of discovery of the Church seems to me thus. First comes some sense of God, then a feeling and conviction that Christ is the guide to God, and the reconciler to God. Then comes an awakening to the fact that we are not the only Christians in the world, and that there is a vast Brotherhood scattered down the ages who are also disciples of Christ. We probably then associate with a local branch of the Brotherhood, and feel that we belong definitely to a Church, and, more dimly, to the Church. Still our conception is probably limited to the Church on earth, the Church Militant, and our Churchmanship is largely connected with organizations and services and local loyalties, together with some sympathy for Christians at home and overseas. If we have a good vicar we shall co-opt the saints in heaven and the souls at rest into our

scheme of the Church, and come to think of a wonderful universal Family, here and with God, to which we are proud and happy to belong. We are inspired by the heroic deeds and lives of old saints and heroes. S. Augustine and S. Francis, to say nothing of the Holy Mother, S. Peter, and S. Paul, really live as fellow members of the great heavenly society. They are our brothers and sisters, fathers and mothers, in the Faith and in the Church, and we long for their sympathy and may invoke their prayers.

Many stop here. They think they have a clear idea of the Church, and that they understand the full meaning of the Holy Catholic Church. But they are wrong. They have grasped the idea of a multitude, or even of a fellowship, of Christians, but they have not grasped the truth of the Catholic Church.

The Christian Church is not a simple enumeration of the number of persons on earth or in heaven who have believed in Christ. Nor is it an ecclesiastical organization with a pope or bishops at its head. For all this would be a description of a Body without a Head; all this leaves out the Incarnate Christ, the Head of the Church, whose eternal and perpetual life, running sacramentally through the members of His Body, gives both life and unity to them, and binds them to Himself and to one another, so constituting the Christian Church.

The mistake has been to think that the Chris-

tian Church is equivalent to the number of people who are bound together by faith in Christ. But the real Catholic Church doesn't start with people at all. It starts with a Christ Who has become Man, and Who, as Head and Starting-point of a new race of the redeemed, that is, the Church, keeps admitting the sons of Adam into His own life, and thus makes them members of His Body.

There was a potential Christian Church before there was a single member of it. Christ, Who ascended into glory as Man, with a manhood as capable of being shared as the nature of Adam is capable of being shared by all human beings, was the Head or Root of a potential Church which was actualized on the Day of Pentecost by the inclusion of the Apostles and the Virgin Mother, and of the three thousand who were on that day converted and baptized.

I do not want to quarrel about the phrase 'in Adam'; for me it means *genus homo*, natural unchristianized man; man outside the operation of Christian grace. But I do want to quarrel, humbly and rather temerariously, with those who seem to me to scorn the idea of Christ 'taking human nature' rather than a human 'personality.'

I suppose they would say that you have never come across 'human nature' without a human personality behind it. I reply that of course the Incarnation was unique. This tak-

ing of the manhood by God the Son was unique because it was for a unique purpose and event.

What we mean is clear enough, though it is very hard to express it. We mean that He—the Person—Who was incarnate was the Wisdom or Word of God—God the Son. God came from heaven to save us. In order to represent man He identified Himself with humanity by taking flesh in the womb of the Blessed Virgin Mary. His conception was through no human agency or paternity, but by a spiritual creative act of God, made possible through the humility and acceptance of Mary.

Thus was God made Man, in order to save man. Thus we mean that Christ took our ordinary human nature, but added something to it so that He was the New Man—the Head of a new type of humanity, a humanity reconciled to and in union with God.

How then can we attempt to describe the point of contact at which we are grafted into Christ? At what point can we touch Him? Is it His personality into which we are grafted? But He is, personally, the Word of God; how can we be grafted straight into that eternal term? We are driven to use the word 'nature' to signify that which Christ took, glorified, and shares with us, lifting us out of our old unregenerate Adamic nature into His redeemed and glorified human nature, and so into union with His divine Person.[1] Once in union with

[1] cf. the Collect for Christmas Day.

this divine Person, the Word of God, we enter the life of the Blessed Trinity through our union with the Son. We may be twitted about our terminology, but at least we are clear in what we mean—that Christ, in order to unite us to the Father, took the nature of man, and that it was in this taking of our nature that He established contact with us. Then, after redeeming and glorifying this human nature of ours which He took in humility, He imparts to us its redemption and salvation and glory, so that we, united to Him, are wrapt and enfolded into the life of God.

I do beg and hope that critics will not despise the idea because we cannot find complete and adequate terminology. What I am so passionate about is that I cannot bear the idea of salvation to resemble a number of small boys who have been good, so that the schoolmaster pats them on the head and gives them a bun. Sinner as I am I do yet steadfastly reject a salvation whereby I am let off my sins and admitted to a heaven where God pats me on the head and gives me a crown.

I want something deeper, and I want it badly. I want to be caught up into a larger life wherein God and myself are no longer separate. I want to be included in the atonement of the Son so that my sins are not let off, but scorched out in the fire of His expiatory Sacrifice. I want a union with the All-loving and the All-holy which is not forensic, not pre-

tence, but in which I am in heart and soul and love and life really His, really one with Him. I want a marriage so to speak; not an engagement.

And where on earth am I to find the assurance of being caught up into the very life of God, except in the Catholic theology of the Incarnation and its corollaries? Under all the terms I am forced to use, I see that Christ Who came to earth is one with God. If I can get into vital, living, organic union with Him, then I shall be in God, as I so yearningly desire. Catholic theology tells me that union in Christ is possible, insomuch as Christ took humanity at my level, and will—through His work of redemption—share it with me at His level. I shall—if only I can get into touch with Him—be transferred from my weak and feeble earthliness into His strong heavenliness.

This same theology tells me that Christ instituted Sacraments by which His heavenliness can be imparted to my earthliness, and He can be incarnate in me as well as in the race of men. When I receive them faithfully and convertedly I shall be transformed inwardly, like a chrysalis into a butterfly, and shall live in Christ even here because He lives in me, and shall hereafter find the complete fulfilment of my life in God, so that I can love as He loves, see as He sees, although as a saved creature I shall never cease to adore.

What other theology will give me this

intellectual grasp of what my whole nature cries out for? Heaven and harps, eternal rewards and joys, in my deepest moods I despise the lot, unless I am transferred out of my own despicable ego into the very life of God Himself. I am promised this in Christ. How else shall I get into God's life unless in Him Who is both God and Man and able to bring both terms together in Himself?

Therefore I accept the doctrines, believing them both lovely and historically true, and have to use what earthly terms come handy, because, alas, there are as yet no heavenly terms available for me. I am sure that this is the teaching of S. Paul; nor is there any other explanation of Baptism or Communion, nor indeed of the Incarnation itself, which goes as deep as I demand that it should.

And this brings me again to the Church. For I want to persuade everybody that the word 'organization' can apply only to the Church Militant, the members of Christ on earth. There it does apply, but it does not exhaust the meaning of the word 'Church.'

The real Church in its fullest sense is nothing more or less than 'Christ united to His members,' those members who by union with Christ have also supernatural union with one another in Him.

And oh, that we believed it. If all men are of one blood, and if Christians are organically one with us in Christ, how can we bear with

such equanimity the filthy slums, the gross conditions of living, the degrading poverty of our brothers and sisters? How can we be so complacent about the 'fallen women,' aye, and the fallen men; about the slum children and the awful mass of ignorance and sin and disunion in the world?

We may not be able to change things at once, but at least we shall have the passion to try and do so, because we—and they—belong to Christ.

CHAPTER V

THE 'GIVEN-NESS' OF THE FAMILY, THE CHURCH

THAT we never create a Church by voluntary association, but only accept, and co-operate with, a Church which is given to us, by Christ and in Christ, as the family of the redeemed, is to me part of a tremendous principle which I see running throughout the whole revelation of God. That principle is that we never, at any stage, initiate anything which is necessary for our salvation. God always acts prior to anything we do. We, for our part, accept, and 'become fruitful and multiply,' but we never in a single instance initiate.

Here is the point at which I differ, again humbly, from all who hold that, with the exception of the Incarnation and the Trinity and a few other big doctrines, Christianity hardly differs from Neoplatonism. I hold that it differs *toto coelo*, absolutely. For Christianity is a religion *given* by the act of God; Neoplatonic ecstasy is something *earned* by contemplation and discipline. In the one case God acts; in the other man initiates; and I hold the latter process to be wholly false on Christian principles.

It is natural enough that Neoplatonists should claim kinship with Christian mystics. And they sometimes do so in hope of proving that you can get to God by your mysticism, without membership in or association with the Church. That seems to me very hard on the highest type of Christian mystic—S. Francis, Thomas à Kempis, S. Teresa, Ramon Lull, S. Catherine, William Law, Lady Julian—who so very definitely kept their mysticism within the framework of the Church and the Sacraments. I hold, therefore, that human beings are saved—in the Christian sense and scheme—solely by association with, and by membership in, the Body of Christ.

Mysticism is an extra and an excellence; most valuable as showing to what depths of spiritual insight the human soul can penetrate, but it is always at its best and finest when allied with a due sense of membership in the Divine Fellowship. S. Teresa, for instance, was very wholly and vehemently aware of this, and emphasized it by making her communion daily lest she should be tempted to put undue weight on her mystic experiences.

The spectacle of Neoplatonists making great efforts to achieve the Vision of the One seems to me totally unchristian in many ways.

1. It assumes the Platonic heaven, which contains the sole realities. All on earth is unreal; only shadows thrown by the true lights in heaven. The doctrine is all in the *Republic*

as I read it thirty years ago, when I was fascinated by the wonderful story of the cave and the fire and the shadows thrown, which shadows were all that we on earth could ever see. But Christianity totally denies this. Earth is real, and the Incarnation has shown that reality is both in heaven and in earth, for the Son of God has reconciled Platonism, which says all is *there*, with Vitalism, which says all is *here*, by bringing the reality of His heavenly life into the reality of human life.[1]

2. Neoplatonism is a purely aristocratic philosophy; it assumes that you have leisure and learning and a mystical disposition, and even then you only attain the vision of God about four times (Plotinus) or once (Augustine) in a lifetime. Christianity says that by the Incarnation truth and reality are open to all men at all times, and that the simplest peasant who is 'in Christ' lives in an atmosphere of God and sees God, always. No doubt in heaven there will be further vision, but truth is found on earth now.

3. Neoplatonism is, finally, most wrong, to my mind, on this principle which I have stated above, viz. that it attains God by its own effort and initiative. Christianity—unless it is wholly false—bids us accept, and co-operate with, that which God alone initiates. Let us see how this works out.

The original story of Creation, parabolic as

[1] cf. Oliver Quick *passim*, as I read him.

it is, yet leaves no doubt that man became a living soul by the creative act of God. 'God breathed into man the breath of life and man became a living soul.' The evolution of which he was the goal was God-planned, not man-planned. The selected starting-point for the Church of the elder covenant was Abraham, and the definite account is that God said to Abraham, 'Get thee hence to a land I will show thee of.' Again no initiation on the part of Abraham; it is God Who initiates; Abraham obeys and co-operates. The Israelites develop until they reach the age of kingship, meant to be a type of God's sovereignty. Again the selection is God-initiated. David is the least of his father's house, and his thoughts are as far from kingship as well could be—a ruddy boy whose thoughts were of music and sheep. But God, Who had already rejected Esau and chosen Jacob—'election' being simply 'God's initiative and not man's'—again rejects the kingly-looking elder brother who has caught Samuel's eye, in favour of His own nominee who was away guarding the flock. All the way through we are taught that man cannot initiate anything which is to bring him to God.

Then we come to the Incarnation itself. It is all in keeping that Joseph could not possibly be the father of Jesus; the initiation of the New Man and the New Manhood comes from the creative power of God, Who asks Mary's humility and co-operation, but not

Joseph's initiating paternity. I go so far as to say that Joseph could not have been the physical father of Jesus without upsetting the whole principle that runs through revelation, whereby at no outstanding crisis is there human initiation.

We carry this principle into the life history of the Church, and find that the institution of the fellowship itself is no voluntary association, such as a congregational system seems to favour, but is created by the descent of the Spirit upon a selected few who are proved willing to accept and co-operate. From the family-life of the Church, inspired by the Spirit, issue the systems of the ministry and the Sacraments and the inspired Gospel message.

At no point are the faithful asked to initiate anything necessary for salvation. Even on the question of circumcision of Gentiles the point is decided by the fact that the Holy Ghost sent Peter to Cornelius. They accept the God-appointed ministers and, subsequently, those on whom these God-appointed ministers lay hands, accompanied by the laying on of hands of the presbytery, representing the co-operation and consent of the body of the Family. So they accept Baptism, Holy Communion. They are not asked whether they approve of them as Christian institutions; they just accept them as from God.

It is on this principle that we are forced to regard as irregular and 'unprincipled' any

ministry which ascribes its origin and validity to the act or consent or initiative of man. There is one fount of ordination and one only—Pentecost. What we call the Apostolic succession safeguards the truth that in the ministry, as elsewhere, we originate and initiate nothing. We do not regard an inward call as sufficient for a ministry. If so, then the Apostles would not have needed Pentecost. It will not do to say that the Church and the ministry died of inanition and corruption before the Reformation, and therefore men were thereafter forced to create a new Church and a new ministry. I might believe it, if there had been tongues of fire again, but otherwise, No.

Apostolic succession means that we are ordained by those who were, ultimately, ordained by the Holy Spirit at Pentecost, and that therefore we exercise a commission received from God, and in no way chosen or initiated by ourselves. (cf. our Lord's words: 'Ye did not choose Me, but I chose you';[1] 'As My Father sent Me, even so send I you.'[2]) Apostolic succession is a detail, only convincing when you have fully grasped the whole idea of a Church-life *given* by God in Christ and not originated by man. But the principle behind it is universal. The very life of the Church of God, with all that led up to it, and all that leads away from it, is God's act, God's gift, and never man's.

[1] S. John xv. 16. [2] ibid., xx. 21.

And it is a striking corroboration of this great principle that we understand now for the first time exactly why humility is the root-virtue of Christianity, and pride the root-sin, the sin of Lucifer, the sin which brought about the Fall—'Ye shall be as Gods.'

'Blessed are the meek; blessed are the poor in spirit' are the first beatitudes. Why? They are not attractive virtues to the modern mind, which makes a boast of 'self-expression.' And indeed, people wonder why pride is the greatest of sins in our Lord's teaching. They expect adultery or drunkenness or cruelty. But the sin of pride is the claim to initiate, to be self-sufficient, to be able to do without, or act apart from, God. It is the root-sin, because it is the unnatural and atheistic attempt to live and act apart from God in whom we simply and only 'live and have our being.' It cuts at the root of reality and truth, pretending that men have an independent existence, or value, or claims, apart from God, or against Him—a position which is wholly and eternally false.

But humility is the virtue of *acceptance*. It knows that it can originate nothing. Without God it knows that men have no meaning and no real existence, and that man is utterly dependent on God for everything—daily bread, life, salvation. 'Be it unto me according to Thy word' is humility's motto and essence.

Acting, then, on this principle that God is the sole final reality and the sole originator, and

that in His scheme of salvation He alone initiates, we find the rightness and inevitability of Catholic theology. The Incarnation as God's act needing but Mary's humble acceptance ; the Church on earth as initiated by the Holy Spirit at Pentecost, and therefore the product of no voluntary association; the ministry of the Church as Apostolic, being accepted from Christ and His Apostles through a laying on of hands which the receiver accepts as conveying to him a commission given at Pentecost and never lost,—all these facts gain their significance from the perceived principle that it is God Who always and alone initiates, while our part is to accept and co-operate.

Once you grasp this principle, you understand why we must belong to the Catholic Church and to nothing else which claims its place or authority. For to initiate 'new Churches' is an impossibility; men cannot initiate a new Church, as they cannot initiate *anything* necessary for our salvation.

We must, then, hold with all our strength to the Church as God-given, for then we are using a principle which runs through God's whole scheme of salvation for mankind. In the long run it comes to this. Either we hold by one definite society, initiated at Pentecost, and possessing its own family life and regulations for a thousand years of unity—a unity to which we must get back at any price; or else we must believe that any man can at any time, in obedi-

ence to an alleged call of the Spirit, initiate a new Church.

It is one of the two positions, ultimately and irrevocably. I had a man here in my study three days ago who definitely said that his business was ' to start a new Church.' I forget its name—Apostolic Faith Church, or something similar. I asked him to consider how many Churches Christ had founded.

Now our position is straightforward. We are all meant to be saved, to accept salvation. But we are meant to find that salvation within the one ark, the *God-given* Family and Church of Christ.

CHAPTER VI

THE CHURCH IN HISTORY

IN parts of the Acts of the Apostles and of the Epistles you see the picture of the Family of Christ at its best. It is a bit of a come-down to think of it as it is to-day, divided and enfeebled. Yet the contemplation of it *as it could be* will make us burn to make it what it shall be again. The sight of a great cause grown feeble is a spur to brave men to set it right again.

In the Acts you often see the Church as it should be. There is first that bounding sense of freedom—from sin, from rigorous systems of ceremonial and legal observances. There was in the hearts of those Christians an inward, joyful sense of union with Christ which made them love the good, and do it without much effort. No need to say, 'Thou shalt not commit adultery' to those who loved purity with a passionate zeal. Christ had set them free from the bondage of self, and therefore they didn't want to do evil and selfish things: *ama, et fac quod vis.* There was unity among them, and love, and an earnest desire to share all they had.

But as time went on various questions and difficulties arose which had to be settled by the Family itself. These questions were in some ways apart from the personal life of devotion to Christ and of service to men, which are the flower and essence of the Christian religion, but they had to be answered, for a society must not only have something to teach, but must have a structure and organization. So questions arose about the officers of the Church, the ministers. Who was to succeed the Apostles? Who were to be in authority in the Church? Who was to settle questions of importance? Then a question arose about the sacred writings of the Church. Which were official writings and which were unauthorized by the Family? Was S. James' Epistle to be included in the sacred writings, or was 'The Shepherd of Hermas'? Then there was a difficulty about belief. Was the resurrection of believers a thing of the past or the future?

All these questions had to be dealt with as they arose, and we find that in the first three hundred years of the Family's life these questions were settled and not disturbed for twelve hundred years; and for many of us they are not disturbed yet. The settlement of these matters crystallized down into four heads which are still the marks of the Apostolicity of the One, Holy, Catholic Church of Christ. We hold them to-day, and if you want to be faithful to the Family you will hold them still.

(*a*) *The Apostolic Ministry of the Church.*

The root principle here was that no ministry is to be initiated by man. All must go back to the Apostolic commission given at Pentecost. Hence the term 'Apostolic succession.' To start new ministries, apart from the original authority and commission given to the Apostles, was to break off from a ministry given by the Holy Ghost. We know that the Apostles ordained presbyters ('presbyter' is equivalent to the modern word 'priest'), and we know that they ordained deacons. There were other ministries, such as prophets, healers, and teachers, but these faded out of the Family ministry, except as minor orders, leaving behind the three great orders of bishops, priests, and deacons, deriving commission from the Apostles through laying on of hands—signifying and bestowing the transmission to the receiver of the power and commission given to the Apostles at Pentecost.

We know that this point was practically settled by A.D. 115 from the writings of S. Ignatius, who specifically writes of the three orders of bishops, priests, and deacons. (See among many passages, *Epistle to the Magnesians*, chapter vi, where the position of a bishop is even compared to that of God: προκαθημένου τοῦ ἐπισκόπου εἰς τύπον (or τόπον) θεοῦ.) For us the beginnings of this settlement are clearly seen in the Pastoral Epistles, where S. Paul associates Timothy and Titus with him in his Apos-

tolic work, bidding them ordain presbyters, and so constituting them what were afterwards exclusively called bishops.

I do not mean to go deeply into the question of the position of Christian ministries within and without the organization of the Catholic Church. For what we have to say is clearly and exhaustively said in Bishop Gore's *The Church and the Ministry*,[1] and in the volume edited by Dr. Swete called *The Early History of the Church and the Ministry*.[2] Here the whole evidence is stated and reviewed and the evidence shown to the world, which can judge for itself.

Let nobody think these things do not matter. In the Navy, where I worked during the war, it was a matter of life and death whether you had a commission from the Admiralty or not. If not, you were a privateer, and liable to be shot at sight by the enemy, prisoner or no prisoner. If a policeman arrests me I demand a warrant. So if we are to preach and minister in the name of the Catholic Church I must show my commission. I do so by my Letters of Orders which show that I derive my authority from the laying on of hands of one who himself had received a similar commission, and so on, right back to Pentecost. I accept my ordination as part of a process which has been the practice of the Catholic Church since the earliest times.

[1] Revised by C. H. Turner. Longmans, 1919.
[2] Macmillan, Second Edition, 1921.

Bishop Gore and Dr. Turner show plainly what obscurities hung over the theory of Apostolic succession in the times, e.g., of Cyprian and Augustine. But the normal practice stands out unchallengeable. Bishops received a commission which dated, through imposition of hands, to the Apostles and Pentecost.

I do not judge those who follow their own judgement on these matters as in the sight of God. And corruptions in the Church have often forced good men to do things which they must sometimes find it hard to justify to themselves subsequently. The Church is originally to blame in such cases. Yet I cannot burke the actual historical truth[1] that for fifteen hundred years of the life of the Catholic Family, the Church, the ministry of the Church, was unbrokenly Apostolic in its inception and constitution, and consisted of bishops, priests, and deacons. Bishops were to ordain, to safeguard the deposit of Faith, normally to confirm, and, later, to rule dioceses constitutionally. Priests were to teach the Faith, to administer the Sacraments, and to act as loving shepherds to their flocks. Deacons were to care for the sick, to visit and relieve the poor, to take charge of financial matters, and to do various good works for the welfare of the Church.

[1] For a summary of the position in the English Church see, e.g., Greenwood, *History of the People of England* (S.P.C.K.), pp. 154–163 and 222–236, etc. And for the general situation throughout the world see L. Pullan, *Religion since the Reformation* (Oxford University Press).

Thus was the Catholic ministry constituted and kept unbroken for fifteen hundred years. This very fact is to many of us conclusive. And it is only a corroboration of history that once men departed from the Catholic organization of the ministry, the door has been opened to every variety and form of body and sect, and there is no logical end to anarchy when you depart from the Apostolic ministry of the Spirit-guided Church. Those of us who accept the authority and tradition of the Family, will maintain, without the slightest hesitation or weakness, this Apostolic ministry as a mark of the one true Church of Christ. Any man-made ministry, any ministry of official teaching or sacramental ministration which depends solely on an inward call, is to us condemned from the start. There was only one commission originally given. From that we draw our own commissions through the Church's own method of laying on of Apostolic hands.

(*b*) *The Bible.*

The next mark of the Church's Apostolicity is the Bible, as the handbook of the Church and the preventive against future additions, subtractions, or perversions, of doctrines necessary for salvation. The whole book is a record of God's work of salvation for mankind, and of man's responsiveness or irresponsiveness to God's work. It starts with creation ; tells the story of sin, that is, salvation refused through disobedience ; and then records the new offer

of salvation made to the Jews, and finally to all, in and through Jesus Christ.

The history of the Jews, with their actions and reactions to God's providence, is shown by their wars, conquests, settlements, political and social history. The record deals also with their heroes, prophets, sinners, poetry and philosophy. But the thread through it all—without which it is wholly misunderstood—is the story of salvation. In the New Testament we have God's final offer of salvation in Jesus and its triumph in Christ, and the book concludes with the story of the few Jews and the many Gentiles who join Christ's Family the Church, and, in it, find salvation. The last book, 'The Revelation,' is a prophetic vision of the end of all things, when the Family shall be at rest and peace in heaven.

The book is the Family-book from beginning to end. It was written by the inspiration of the Head of the Family, and the Church itself selected what should be put or retained in it by the criterion of the evidence of the Holy Spirit in its composition. The Old Testament was taken on from the Church of the Old Covenant, the New Testament very gradually grew; but the final form was the selection of the Church on the basis of the inspiration of the Holy Spirit in the selected books.

As time went on the Bible became sacrosanct by long usage and experience. The Church became more and more certain of the Spirit's

guidance in its selection, and as ages went by the Bible became *the* authoritative book of reference, instruction, and piety, and is so accepted still. And it is particularly valuable to later times, because it gives a picture and synopsis of what were the tenets and requirements of doctrine and practice in that first and freshest period of the Church's life.

If we had not got this concrete embodiment of the most primitive and ancient doctrine we should be at the mercy of all sorts of developments which would add to or subtract from the true deposit of Faith. Even with this authentic record before men's eyes there are strange omissions and additions; what would have happened if there had been no New Testament we are luckily unable to guess. We should have had traditions which might have distorted the history of facts, and doctrines out of all recognition. But, as the ancient Fathers of the Church recognized, there is no doctrine which is ' of salvation ' which cannot be authenticated from the Bible.

So the Church as a living Family still teaches, still hands on the torch of Faith; but freely sends its converts and members to the ancient Family-book to see whether these things are so. This is not to say that no doctrine is capable of fuller comprehension and application than was grasped in Bible times. Nor does it condemn accessories or developments which are not repugnant to Bible doctrine. There is nothing

in the Bible about a 'Three Hours' Service' or a 'Watch-night Service,' but it doesn't follow that such things are wrong. What would be wrong would be to say that those who don't do these things are losing something essential to salvation.

So the Bible is a sort of complementary 'Book of Truth' to the teaching and practice of the living Church. That doesn't mean that members of the Family would be always suspicious of reverent and proper developments of worship or practice. But it does mean that when they are taught from the pulpit, 'This and that are necessary for your salvation,' they have the right and duty to say 'Where in the Bible is the authority for this?' If the answer is not plain and clear, then there is a perfect right of refusal. This was the teaching of the Fathers; it is still our teaching to-day.

But I have left till the end perhaps the most important aspect of the Family-book. It is a mirror of God's ways with men, and a lesson-book of holiness, righteousness, and love. Although written by God-inspired men all the way through, the inspiration is not all on the same level. The Holy Ghost can only get through—so to speak—through utterly spiritual men. He has to use less inspired men sometimes, men of less spiritual intuition, and this is reflected in the results. The Book of Judges, for instance, is not on a spiritual level with S. John.

And the Spirit not only has to work through writers of unequal spirituality, but on characters of different stages in spiritual evolution. Jacob is as spiritual as you could expect of Jacob; but he has not the spirituality of an Isaiah or a S. Paul. God overlooked ('winked at,' in S. Paul's phrase (A.V.), which is equivalent to 'overlooked') conduct in Jacob or David because they were men of their time, although they paid dearly for their sins against light. But as men grow in spiritual education God expects more and can reveal more. Polygamy, for instance, unrebuked in Jacob, would be impossible for S. Paul.

In reading the Old Testament you must carefully watch this truth. You will not be surprised at conduct in Jacob which would mightily surprise you in S. John the Baptist. God's revelation is conditioned by man's evolution in spiritual capacity and response, and although you get surprisingly ripe characters at a very early stage, e.g. Moses and Joseph, yet the Old Testament characters for the most part do not grasp at an early stage what becomes easy for men to see at a later stage.

This is not to condemn the religion of the Old Testament. It is full of truths which God was always revealing; it records noble and steadfast characters, but it isn't Christian yet. It is a book of evolution as well as a book of revelation. We don't condemn the medicine and science of one hundred years ago, because

their evolution had not reached the stage of to-day. Nor do we condemn the religion and morality of the patriarchs, because they come at an early stage in religious evolution—under God. We read with discrimination, that is all.

But when that is said, we have in our Bible a unique, an unapproachable storehouse of spiritual history and experience which, by study and meditation, can be made the most fruitful of all foods for the soul.

Back to the Bible is still the best advice for all who want spiritual reading and subjects of meditation. We tire of books of devotion, however fervent or wise. The advice of the celebrated Dr. Routh of Magdalen to Dean Burgon still holds good. Dean Burgon, who was a Fellow of Oriel, asked Dr. Routh what he would advise as the best studies for a man who meant to pursue theology. He waited for the answer, which the old man (he was then ninety-six) considered long and carefully. 'I think that if I was in your position I should—yes, I think I should—study S. Matthew. And then I should on the whole advise S. Mark!' Then came a pause. 'Then next I should in your place study S. Luke! And after that, if you take my advice, you would seriously consider S. John!' Burgon wondered if the old man was joking, but found him perfectly serious. At the end of his long life of research and scholarship (he was the *Reliquiae Sacrae* man, and the 'verify your references' man), he had

come back to the simple truth that the Bible is the best school and food of souls.

(*c*) And the third mark of the Church's Apostolicity is found in the *Creeds*.

They are summaries, pocket editions, of the Family Faith, and have become standards of orthodoxy.

They are not, of course, Biblical in the sense that they were composed or used in New Testament times, although the beginnings of a Creed are found in S. Paul ('God was manifest in the flesh . . . received up into glory.'[1]) But they are Biblical all through in the sense that they are summaries of the Bible doctrines which are necessary for the soul's welfare, and are the truths of God.

They originated in different ways: one as a baptismal formula; another as a defence against heresy; another as a triumphal hymn over heresy overcome. But they have passed into standards of the Church as portable summaries of the Bible and of the authentic teaching of the Church, and as such they constitute a mark of the true Church of Christ. And they stand for the fact that the doctrines of our salvation are historical facts.

The death, e.g., of our Lord was not a mystical drama appealing to the mystical person. It happened 'under Pontius Pilate'; it was an historical fact. So with the Resurrection, 'on the third day,' He rose again. We do not base

[1] 1 Tim. iii. 16.

our Creed on fairy-tales with a spiritual meaning, but on actual happenings in connection with a Word Who on a certain date was 'made Flesh.'

(*d*) The fourth Apostolic mark of the Church is found in the *Sacraments*. But I prefer to give them a fresh chapter.

CHAPTER VII

THE SACRAMENTS OF THE FAMILY

WHEN we investigate these very significant and characteristic rites of the Family we shall find that they yield deeper results the more we study and use them. First and foremost we use them because our Head instituted them and bade us continue to use them. We believe in obedience, in fact—a strange virtue in days when people labour to accommodate the Church and its doctrines to what suits them, instead of bending themselves to suit the Church. But a good many of us who were in the Services during the war grew to loathe the anarchical mind of the grouser and sea-lawyer, and came to honour and to render a simple obedience as the first of virtues.

So we go, e.g., to Communion because our Lord told us to. But, naturally, we expect to find something more in Sacraments then obedience to orders. There will be a meaning in them. And quite a simple meaning occurs at once in the social, brotherly side of a Sacrament like Communion. The Family meets together to eat and drink together in token of amity and brotherliness.

Elementary as this is, and not even exhausting the fringe of the subject, yet it is still largely unrecognized. 'The brotherliness of communicants,' their sympathy as common possessors of a precious secret and power, where is it in volume and bulk?

Next we inquire what it is that the Family feeds upon when they meet together to remember, before God and man, Christ's broken Body and outpoured Blood, of which the Bread and Wine are symbols. Do they feed on symbols, or on ordinary bread and wine without further significance or value? Well, what does the Master say? He calls this consecrated Bread and Wine His Body and His Blood. He goes on to say that His words are 'spirit and life,' so that we do not regard the Bread and Wine as fleshly and corporeal things in the sense that if you took a microscope you would see that the Bread is really flesh and the Wine really blood.

Yet He uses the terms 'My Body and My Blood.' He must mean more than that we take bread and wine and, as we eat it, become aware of a spiritual presence somewhere in the room, with which we come into personal contact. If He had meant only this—as good Evangelicals say He did—He must have said, 'Take eat: this is bread and wine reminding you of My Body broken and My Blood spilt: do this in remembrance of Me.' He says more than this. 'This is My Body.'

So we are driven to find a meaning in which His ' Body ' is something more than a mere spiritual remembering, and something other than actual carnality. The Catholic Church finds the meaning to be thus. Although the Bread remains bread and the Wine remains wine, yet there is a spiritual and sacramental change, a real transvaluation. Through the media, the means, of Bread and Wine He gives to us His real, spiritual Presence, so that we are united to Him by assimilating His spiritualized, incarnate, glorified life.

The term ' Body ' signifies an incarnate life; for without incarnation there is no ' Body ' to give or receive. Our Lord means that in receiving Him in Communion we do more than receive Him into our souls, as saints and prophets did of old. (' For they drank of that Rock which followed them, and that Rock was Christ.') We receive Him sacramentally as *incarnate*. That is why He uses the terms Body and Blood; we receive Christ not discarnate nor un-incarnate, but as One Who for ever in heaven wears the vesture of humanity, and gives Himself to be our Food as God made Man. So as we receive the Body and Blood we receive the *Incarnate* Christ into ourselves.

His Presence is His act and gift. Once again we do not create a presence by our faith or goodness or by our acts. The Holy Spirit is the invisible consecrator, the priest only the God-appointed and Church-appointed means.

The Presence is His Presence given by Himself, not produced by our faith; His Body and Blood are the realities of His incarnate self given to lift us into union with His glorified humanity, and so into Himself as personally God.

Our Lord didn't say, 'This represents My Body and Blood.' If He had, we could have gathered together in a very real sense to look at bread and wine, and remind each other that these represented Christ's crucified humanity; we could even have eaten them solemnly to pledge ourselves to a similar self-sacrifice. But our Lord's words cannot be whittled down to this. And the Church's interpretation is by far the deepest. It takes our Lord's words as true. This Bread and Wine become Himself—spiritual, incarnate, glorified. We, the receivers, are to be joined to Him, to have our whole lives mingled with His life. He therefore gives His incarnate, glorified life to us so that we are 'evermore in Him and He in us.' Our mystical, sacramental union with Him is then complete, except as far as the obligation to express the Christ in life and thought and deed remains daily and hourly upon us.

Of course we don't think it is magic. Magic means supernatural things happening without moral effort and without moral betterment. We believe that Christ's gift of His incarnate self in the Eucharist is not only useless but deadly,

unless the soul is earnestly prepared to receive, and ethically resolved to express, the Christ-life in daily life.

But the whole root of the matter lies in the question whether Christianity only means 'Faith in Christ,' or whether it is 'Life in Christ.' Our contention is that salvation means the meeting of God and men in a joined life, which God imparts, and man accepts and shares. God has acted first always. Man has never initiated anything for his own salvation. We saw that. And God has given to mankind He redeems, inspiration, leaders, prophets, His own Son and —in that Son—His own life. That life is given in Jesus, Who imparts to us not only good advice, or a good example, or a faith to be received, but His own life, which is made available for us through His Incarnation, and its extension to us in the Sacraments.

Life of Christ imparted; God's life including man's life; man lifted up by God into union with Himself. This is the need of man; this is the Gospel of God; this is what is accomplished in Baptism and in Communion. This is what Christ intended and does when He says to each of us and to all of us, 'This is My Body; this is My Blood'; this is what is meant by 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'

Now I ask you whether the Bible teaching is not strictly in accordance with this.

I subjoin a few passages so that you can judge for yourself.

'And Jesus said unto them, I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst.'[1]

'I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I give is My flesh, which I will give for the life of the world.

'The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat?

'Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of Me.'[2]

'Jesus knowing in Himself that His disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.'[3]

Or again (and this is the first account of the matter ever committed to writing, and is claimed by S. Paul as a special revelation from the Lord):—

'For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks,

[1] S. John vi. 35. [2] ibid., 51–57.
[3] ibid., 61–63.

He brake it, and said, This is My body, which is for you: this do in remembrance of Me. In like manner also the cup, after supper, saying, This cup is the new covenant in My blood: this do, as often as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.'[1]

Now I ask any unprejudiced reader who wishes to believe what the Bible says rather than to suit his own ideas, whether the interpretation I have laboured in this chapter is not the fairest explanation of the Bible teaching? In other words, whether the Church is not right in teaching that Holy Communion is the means whereby Christ imparts to us a share in His incarnate, crucified, risen, and glorified life? His incarnate life, mark you; not a spiritual or personal life unconnected with His humanity; for in this latter case He never would and never could have used the words Body and Blood.

I do not think I could put the whole matter better than was done by that same grand old President of Magdalen, Dr. Routh, who at the age of ninety-nine recorded his belief as follows:—

'The Bread broken and the Wine poured out, symbols in the Eucharist of the Body and Blood of Christ, impart to the recipient, through his faith in the Sacrifice on the Cross,

[1] 1 Cor. xi. 23–27.

life spiritual—the abidance of himself in Christ and of Christ in him.'

No wonder Dean Church says of him, 'But Dr. Routh stood alone among his brother Heads in his knowledge of what English theology was.' For the doctrine he handed down to a generation which had forgotten true theology was not only the doctrine of English theologians; it was the doctrine of the Catholic Church of Christ, and will be held and believed as long as men penetrate to the depths of God's grace, and of man's undying aspirations to enter even into the life of God Himself.

And it is interesting to see how this doctrine of a real and sacramental union with Christ fits into the most hopeful speculations of modern theologians on the meaning and destiny of life. I do not claim to know enough philosophy to be able to criticize adequately. But I suppose I know just about as much as the average plain man, and I have found that the philosophy which leaves God out of the explanation of life lands you *nowhere*.

If you can read Bradley and Bosanquet, do. But at the end, ask yourself where you are? And if you go on to Bertrand Russell, the answer is, 'Nowhere.' You sit down with set jaw and stoical eye to realize that any idea of any happy destiny is an illusion. Life leads nowhere, and a stoical despair is the only thing remaining. You are still told to believe in

virtue, but I never quite see why, since the intuitions of conscience seem to me as liable to attack as the intuitions of God. And even if you get any idea of God from these philosophers, Kant and Hegel and all, He is so transcendental as to be useless. He is no Lover, no Father.

The sort of truth you are said to get from these folk seems to me to be quite useless. It is like telling you that there are 5,133,237 bullocks on the plains of Argentina. I find myself quite unable to contemplate that truth with any sustained pleasure. Truth without hope and love leaves me very indifferent; and so it does all loving, living, suffering human beings. The very resilience of our souls makes us feel that somehow or somewhere we matter, and are meant for some useful, joyful purpose.

So we turn with gratitude to teachers such as Dr. Temple, the Bishop of Manchester, who combine theology with philosophy. His theory is that life and reality are in a sequence: in layers: and that from the lower strata the higher emerge, and that the value of each lower stratum is found in its expression in the stratum above. I will even venture to put his scheme in layers, for it attracts me intensely.

God.
Spirit.
Mind.
Life.
Matter.

It doesn't concern us for the moment what is the ultimate constitution of matter, but it is obviously the first thing that strikes us in observing the world around us: rocks, water, walls, tables, chairs.

The next stage above is matter-come-alive: plants, trees, and things that grow. Obviously live things seem to have a value denied to dead things. Then the stage above which gives value to life, as life does to matter, is mind: the directing, intelligent force that makes life a purposeful thing. I suppose many men are in this stage still, but in human beings it is an unlovely stage, full of cunning and devoid of honour. Then comes the next stratum—Spirit. Here I suppose we should look for the true interpretation of Adam in the Bible: man become aware of God and of right and wrong. In this layer of reality we should put all spirituality: ethics, religion, the perception of Truth and Beauty and Love.

But does this gigantic and impressive ascending sequence of life end here? Does it look as if it did? Are religious and spiritual and artistic people satisfied? Obviously, as S. Paul says in another connection, they 'seek a kingdom'—the artist demands the perfect beauty, the ethical man demands the perfect righteousness, the lover seeks perfect love, and the religious soul demands God.

And for these Jesus Christ comes; He comes to be the Bridge to the last term of the mighty

sequence; He comes to bring man to God. And His method is all in the New Testament and in Catholic theology: He becomes Man to take all this ascending creation into union with Himself; He dedicates the created life He has assumed to the God Who made it and is ever drawing it to Himself. The Cross is the central act of the dedication of all created life to God, by One Who has entered into creation in order to dedicate it and redeem it. And having thus wrought for all creation, He draws into union with Himself all who can co-operate, and who will say Amen to His great and universal dedication.

We then, desiring to share His dedication of all life to God, come to Him that we may be one with Him, and then may by our life and exertions try to make the life of redeemed creation more worthy of the God Who made it and the Saviour Who redeemed it.

That is why we ache to abolish slums and sweating and prostitution; why we try to educate and uplift backward nations; why we try to bring peace and goodwill upon earth. We are simply trying to make the world realize and be worthy of the redemption and dedication made for it by the Son of God.

But all we do, we do as in Christ. We don't do these things on our own initiative. We have already realized, as far as this present life allows, our union with God in Christ. We have completed the great ascent of man. We have risen,

not by our own merits, but by God's grace, from matter to God, and seeing clearly the truth of existence and the destiny of man, we strive to bring all mankind to this glorious destiny.

But for us the transition from 'spirit' to God, the last slope of the great ascent, was when we were united to Christ. That is where we are found to put such enormous stress on Baptism and Communion; for in these sacramental rites we see God lending us His own life; transfusing into us—through a union with Christ—His own eternal, immortal, divine life. Thus if God is the final term of man's ascent, and if Christ by imparting His life to us enables us to be in God and to live in God, then you will see the intense importance of our sacramental life, for it completes our God-aided ascent from matter right into the life of God Himself.

There is only one other point of principle I should wish to make. I have taken Holy Communion as my illustration of God's sacramental method of imparting His life to man. I could just as well, and perhaps better, have taken Holy Baptism as my illustration. But indeed these Sacraments, with Confirmation as completing Baptism by the sevenfold gifts of the Spirit, are all of a piece.

Baptism bestows the new life in Christ; Holy Communion feeds and nourishes that life. Bap-

tism admits to the Family; but the Family lives by its incorporation in Christ, so the newly-baptized person 'puts on' Christ, and the life of Christ is given to him.

Probably we suffer from a greater stress being popularly laid on Holy Communion than on Baptism in which we are made 'members of Christ, children of God, and inheritors of the kingdom of heaven.' This may be due to the sort of teaching which lays so much stress on conversion, and treats the latter as the beginning of spiritual life; whereas conversion is really, for a baptized person, the awakening to a life and privileges already bestowed. At every point in modern religious life you stumble up against this vicious habit of conceiving of religion as initiated by man instead of as given by God. We ought to stress far more than we do the truth of the obligations of Christian life, and of the happiness of salvation given, as dating from our baptism.

Somehow people have got into the habit of fixing all attention on that which nourishes the Christian life rather than on the initial gift of that life itself. Our teaching—if it is to be true—must be a perpetual reminding of our people of the precious gift of potential salvation given us by our union with Christ in Baptism. We shall dwell unceasingly on the need of correspondence, of the conversion of the will, of a daily life of Christian self-denial and altruistic effort. But it all dates from Baptism,

when the life which Christ took and redeemed and glorified was first imparted to us, for us to use in holiness of life and in uplifting and dedicating the world to God.

Our heritage as Englishmen does not start from the moment when we realize the responsibilities and glories of our inheritance; it starts with our birth. Apprehension of all implied comes later, and is altogether to be desired; but the inheritance came with the birth. So our inheritance in Christ, our membership in Him, does not start with conversion or quickened apprehension; it was given us at our baptism when we 'put on Christ.'

Many have lost the conception of this truth. We shall not understand the dignity and glory of our inheritance until we realize that most of us in our infancy were made the sons and daughters of the King of kings, and that our life should be, and must be, the unfolding of all the dignity, the holiness, the power which was implicit in that adoption as sons.

There is a dignity, a weightiness, in the thought which, if children could realize it, would make all religion and all life something God-like. 'I am the child of God; meant to be like my Father in all righteousness and truth and love; made His child in my baptism, I must live so that He may approve, for I am the child of a King.' If such was the mind of Christian people, then religion would need no apology.

And this grand and lovely religion starts from the sacramental principle of a life given by God to us, which we first accept humbly, and then live out in holiness, usefulness, and splendour.

CHAPTER VIII

LIFE WITHIN THE FAMILY—THE MOTIVE

WE recognize then, fully and soberly, that salvation is given us through our membership in Christ, as members, that is, of the Church which is the Body of Christ. No longer can we think of salvation as being a sort of accidental bit of good luck; or as a predestination of God irrespective of our correspondence; or as something which we earn by being exceptionally pious. It is something offered to us by God, and consists in our union with Christ. That union with Christ is membership in His Body the Church; therefore we are saved by association with the Church; we are saved in the Body.

And this lays on us the obligation of a certain way of life. We are not irresponsibles who pray one day and then not again for a month; who go to the State for our morality, or to the world for our pleasures. Nor do we pick and choose our religious observances. We are children of the Church; obedient and loyal members who, although members of the mystical Body of Christ, yet realize that the Church on

earth, the Church Militant, is an organization, a kingdom, which claims our loyalty and our obedience. And we give it all the more because our hearts are filled with evangelical love of Christ our Head and Master, and we most gladly fulfil His requests and commands given to us through the Church on earth.

In the teaching of the Catholic Church, and in the words of our Lord and His Apostles and Evangelists, we do not find a bondage which we resent. By obedience we find freedom. Here is the path of light and liberty; by obedience to the law of God we find the same light as scientists find in obedience to the 'laws of nature,' or the sportsman in the laws of cricket or rowing.

We do not believe in that exasperating sort of 'freedom' which might be claimed by a man who refused to obey the laws of health. In obeying the rightful laws of the Church; in following the Church's paths of worship and devotion; in keeping the Christian precepts of righteousness and sobriety, we do not find an irksome burden. By keeping the rules you find the joy of living; you experience the happinesses of the soul.

That there is effort I do not deny. But in this life, as far as I know, nothing worth having is ever attained without trouble and effort; but the end joyfully justifies the means. At least I have found it so in study, in gardening, in rowing, in all games. It seems true of all life.

And though it may be an effort to pray, to keep the laws of decency and morality, to learn to be kindly and unselfish, yet as far as I have gone in these directions it seems wonderfully worth while.

You may not have the frantic pleasures of the sensualist; but neither do you have his weariness, his remorse, his restlessness and gloom. You feel a large peacefulness, a sense of solidity and sanity; you are easily pleased, find pleasure in simple things, and have a serene joy and gladness in the friendship of lovable people, and a reverent and most satisfying relationship to God.

For although God is verily a *Tremendum Mysterium*, yet to us who are in Christ He is just the Father. If we were merely mortal men we should be terrified of God, as the heathen are; but in Christ we are simply His children. For, through all that Christ has done and offered, we are reconciled, we are free of our Father's house and heart. There is nothing to fear in death or beyond if only we remain true to a redemption offered and a salvation—not earned—but given.

So a Christian enjoys a hidden life; there are motives, joys, sorrows, peacefulness, which are simply not connected with the ordinary world of worry and money and public opinion. We try to live a life which is ordinary in its appearance, but extraordinary in its underlying motive. There is a love in our heart for the Father, for

the Saviour to whom we owe everything, to the Spirit Who brings Christ into our hearts daily: our motive is so to live and so to act as God would wish and approve. This is no bondage; it doesn't interfere with the widest liberty of work or recreations or social intercourse. All things are lawful except the kind of thing which brings remorse, or which hurts or encroaches on other people's rights or happiness. And we grow to have a kindly feeling for everybody because they are children of God just as much as we are.

There is nothing frantic or neurotic in such a life. Yet there is a latent enthusiasm which may burst out at any moment in the face of oppression of men, or of cruelty or callous selfishness. There will also be a very strong and permanent keenness to bring home to others the serenity and joy of salvation. This will make us say things, and do things, and make efforts, which we should be quite contented to leave alone, if all were happy and at peace.

It is not a mere proselytizing spirit that we have—the stupid desire to make everybody conform to what we do. But we have something worth having—love, joy, peace, in believing. We have found it all in Christ and in the Family of Christ. We look upon it as the secret of life, as the rightful possession of men. We see equally clearly that many men and women haven't got it. Some are kept out of it by oppressive conditions; we mean to fight those

oppressive conditions, such as degrading poverty or vile conditions of work. Some are deprived of it by their own follies: drink, lust, selfishness. We would save them, if we can. Others are wrong in their souls; they have never got clear of self as centre; therefore they are miserable and at the mercy of circumstances; they are always restless and seeking something new which never satisfies. You needn't go to the Bible to see this; it is all in, e.g., Galsworthy's *Forsyte Saga* and *The White Monkey*. You cannot help saying as you read these books, 'something wrong, something missing, something undiscovered.'

Popular or unpopular as it may be to a restless world which hugs its own chains, yet the truth is that God is left out, Christ is left out; and the result is unrest, unsatisfied longing. The real Christian is at rest; yet he is also energetic, for so much has to be done to bring the world to its sole Source of peace. *Semper quietus, semper agens* says Augustine of God—'always at rest, always at work'; this is true of every real Christian also.

How does this inward, hidden life of the soul in God express itself? The awakening to the full meaning and value of our baptism, of our incorporation into Christ, may be a long process. During that time we have no clear guide; we probably make our standard the ordinary standards of the world. With others no doubt this awakening, this conversion, may be a

startling and sudden thing whereby we become aware of our sonship in God all in a moment.

My own conviction is that the majority of mankind are still very confused. Their standard is the light of nature backed up by the herd-instincts and rules. Hence you get so many folk of whom you cannot say for certain what they will do at a given crisis. If they are good-tempered at the moment they will act good-temperedly, but quite otherwise if they are bad-tempered at the time. They will be decent and clean most of the year, but are quite liable to fall into gross sin, if temptation comes. Any strong passion finds them entirely at its mercy; and then they rage against the Church for having rules and discipline.

Now the person who is whole-heartedly a member of Christ, and therefore of the Family, acts quite differently. His first instinct is obedience to the standard of Christ's Family. The world means little or nothing, and he takes it for granted that the world, outside Christ, is almost always wrong as a guide to life. His inner guidance comes from a sense of what Christ would wish. What would Christ think of him if he were to sink into adultery or dishonesty? What does Christ think about divorce? What does Christ want to be done with Sunday? What does Christ want us to do for the education, the decencies, the happiness of those who are poorer than ourselves?

Such a test gives us a line for everything—

for politics, for social service, for worship, for justice, for morality. For Christ would like us to be like Himself, worshipful, righteous, loving to all.

This is the inner test and standard of all true Christians. It is confused by no-conversion or semi-conversion, and also by the daily pressure of the half-Christian society around us. But if a Christian gets his mind clear by daily prayer and intercourse with Christ, if he mixes with the rest of the Family in worship and devotion, he gets in time to a state of mind when he naturally refers everything to Christ. Christ is not somebody living in a remote heaven, but is spiritually and sacramentally dwelling in his own life as a constant standard of reference, and as the dearest of friends.

By comparison with this quiet, clear, inward voice of Christ, the voices of the world appear increasingly crude and stupid. There are plenty of natural good qualities in the world, good-nature, honour, integrity, all the result of man being made in the image of God and not wholly gone from original righteousness, yet the world is no guide to heaven. In the Family of the Catholic Church a man or woman lives by the guidance of the quiet, inward voice of the indwelling Saviour, and by the same voice speaking in the rites, the doctrine, and discipline of the Church.

We make no difference between the voice of Christ as He speaks privately to our souls, or

publicly through the Church. The Head of the Family speaks both privately and publicly, but it is the same voice. He Who inwardly tells me to be of good cheer amid temptation is the same as He Who tells me through His Church to keep Sunday rightly, or to come to my communion, or to keep certain feasts and fasts as holy. This, I think, is the essential note of a Churchman. He lives an inward life which is directed by the voice of Christ in his heart and equally in the expressed mind of the Church.

This obedience implies regular prayer; Holy Communion; Sunday worship; inward self-control and holiness; a using of Sacraments as needed; efforts to Christianize and to help the world. But it all proceeds from love. The Christian life is not a system of morality or of philanthropy or a mere orthodoxy. Our love to Christ shows itself in love of truth, in love of holiness, in love of others. Love is the one overwhelming motive. Thus life in the Family is a life of love. This love of Christ brings a willing service of Christ. This service of Christ in its turn brings freedom from lower loves and lusts; and is therefore the parent of a real inward liberty. And from this liberty springs joy and peace.

Thus the life to which I would—if I could—introduce you is a life of freedom, joy, and peace. But it is all based on Christ Who has won for you and offers you salvation in His

Family. You accept this salvation, and pay Him back in affection and obedience and in service of His other children in the world. That is all. But it gives a peace and a power and a joy which no philosophy can reach, nor money buy, nor power achieve.

CHAPTER IX

LIFE WITHIN THE FAMILY—DEVOTION

I SHOULD like to discuss this question of loyalty and love to the Saviour, the Head of the Family, more deeply. The man or woman who has accepted the gift of salvation accepts it gravely, loyally, gratefully, and lives as a faithful member of the Body, the Church, being guided by its precepts and sustained by the inward voice of Christ, which is his standard or canon of outlook and effort. This voice of Christ within is the motif of Thomas à Kempis' *Imitation of Christ.*

The whole subject, however, seems rather strange to Englishmen, partly because they don't like to talk of these things (for they are very reticent over things they really care about), and partly their temperament is very objective; they don't care to analyse their own feelings. Their average flippancy is really a temperamental effort to disguise their sentiment.

Most religious Englishmen apparently are contented with a loyalty to Christ comparable to that which soldiers gave to Roberts or to Kitchener. It is a very excellent loyalty, but

not incompatible with blasphemy or getting drunk. Loyalty due to Christ is a much more penetrating thing; it is a wholesale surrender, a complete love, a consistent devotion. It will never be talked about much among English Churchmen, but, all the same, is the very cream and essence of a Christian's religion.

Our Lord Himself shows the steps by which we are meant to rise to the realest inward devotion. Among His followers He distinguishes 'servants,' 'friends,' 'sons or lovers'; evidently three grades of loyalty.

Servants obey, but do not share their master's mind; they are faithful but not intimate. *Friends* share their friend's mind, but are not of the same blood; they have the rights of friends—which may possibly be terminated—but they have not the rights of sons. *Sons* belong to their father; they have a right to his household and to his heart. They cannot be shed or barred from anything in their father's life. They share his responsibilities, his love, his pain; they are part of him.

We are meant to make a like progression. Most of us start our Christian life as servants. We want to please God but have divided interests, and do not care about religious matters which are not our particular work or business. We help, e.g., at our parish church at least by way of attendance, but we do not worry because the Chinese are not yet brought to God in Christ.

Later we may become friends. We walk in the 'way of illumination'; to live as Christ wills, righteously and holily, becomes the main motive of life.

But we are not yet sons. To be a lover or a son means that we love God enough to identify ourselves entirely with His will and His interests, so that there is a real passion in our love and service. We want not only ourselves to be His, but the world to become His world. We desire to get the very outlook of God, so that whatever He wills and wants we desire to will and want also—in Him. He wants the heathen brought to salvation in Christ; well, we also will it, and try to do it. He wants all His children to live a life of sufficiency, decency, and honour; well, we become social reformers.

There is no conceivable collision between His will and ours. We don't say to God, as so many unconsciously do, 'I don't mind following you up to a point; but if you give me poverty or let my son die, I'm finished with religion and you.' Our will should become so identified with His that whatever He wants we accept. This may work out in the region of what He wills to happen to us personally; or in regard to what He wants done—the regeneration and salvation of a world, physically, morally, religiously.

This is called by mystics the way of union, and we see it perfectly illustrated in the attitude of our Lord to the Father; and excellently

illustrated in the attitude of S. Paul to our Lord. 'Thy will be done' is not the despairing surrender to a hard fate, but the strong and serene affirmation that whatever God wills we will the same, being quite sure that from the widest point of view God's will is best; for after all this is only a preliminary world and an apprentice-life.

But how can we get this serene apprehension of, and co-operation with, the will of God? I don't see any way without trouble taken. It is quite extraordinary how people will take trouble about anything except religion; that is supposed to come by the light of nature. Yet our Lord says very plainly, '*Strive* to enter in at the strait gate.' So we have to make up our mind to take trouble in the matter. And if we are willing, then I think the answer to the question how to get inside the mind and heart of God is, 'In three ways—Prayer, Bible Study, Holy Communion.'

I do not say 'prayers' because the mere saying of prayers, though dutiful and right, does not carry very far unless there is a real prayer-mind and prayer-horizon behind it all. There is a certain luminous in-touch-ness with God and Christ to be worked towards. We must aim at intercourse with God as personal and alive as when we are talking on a very interesting subject with a friend. There must be, further, a feeling of rightness and friendliness towards the Father; we must, that is, have the

clear consciousness of being mixed up with no wickedness or evil, and of a real intention to do His will once we know it.[1] I think, in a word, that it is of the most vital importance to have a quiet and permanent understanding with God as Father and Friend. On this background alone effective prayers can be said.

I cannot allow that there is much difficulty here; why we can have this complete and quiet understanding with our parents, or our friends, and not with the Father, in Christ, I cannot understand. Of course if we are living solely for the world, or are engaged in perverse or evil practices, I quite understand; for such conduct would separate us equally from those who really loved us.

We must, then—if we believe in God and in a salvation given us in Jesus—just take up and assume this filial relationship to God. And in our converse with Him we must also assume that all the enlightenment and most of the conversation will come from Him. He will open to us, if we lend a willing ear, what He wants done, or what He wants us to understand. We don't want to imitate those boring people who tell us all they think, but are really quite uninterested in our answers or comments. We shall therefore listen to God; and His answers generally take the form of some intuition of

[1] I think at this point McNeile's *Self-training in Prayer* (Heffers), or even my own little *Prayer and some of its Difficulties* (Mowbrays), might be very useful.

truth which awakes in us. We come to see some phrase, or truth, of life or religion in quite a new light and with an altogether new force—this is God's answer to us who are listening.

I remember a man who was puzzling much over the true meaning of Communion. As he puzzled he saw some words of S. John's Gospel in quite a new light: 'As the Father hath sent Me, and I live by the Father, even so he that eateth Me, even he shall live by Me.' He saw then, as in an intellectual vision, the great truth of Sacraments as conveying the life of Christ to men. This was God's answer to his prayer. And this can be carried on to any extent. You put your puzzles before God with an open mind. Certain solutions suggest themselves until one comes with a sort of plain inner authority which you accept as the Father's answer. I do not mean that you look for such an answer where God has already spoken through the Bible or through the Church. But there are still a thousand puzzles in life and in religion, and such we set before God in prayer, awaiting and expecting an answer sooner or later.

Our prayers, then, must include this type of prayer. Ordinary prayers we shall say; acts of worship, thanksgiving, petitions for help and for pardon. But we want the wider kind of prayer too in which we both talk and *listen*. And this latter type of prayer does more than get us answers and enlightenment. It binds us ever more closely to Him whom we get to know

and experience at such times. You cannot have intercourse of such kind with God for twenty years without His becoming a real part of your life. An alliance, a dependence, is set up which insensibly modifies your whole life. You get into the habit of referring everything to God unconsciously, and that creates a godly (that is, Godlike) character.

In time that sort of character keeps clear of sin not by gigantic efforts, but because sin ceases to attract. That sort of character does kind acts and works for mankind because it becomes natural and happy to do so. In fact—as always happens in real religion—an alliance with God gives freedom from sin and worry ; and freedom brings the joy of life and the joy of service. Ultimately there is no joy and freedom except through an alliance with God. Youth and its natural spirits may, for a time, disguise the need; but middle age has few illusions.

'Bible reading' sounds rather unattractive to an age which connects it with a rather dowdy piety; but the use of it and the need of it is clear enough. The Old Testament would need a rather keen and comprehensive mind, for although there are incidents and stories which are very interesting, yet it needs a trained mind to follow the thread of salvation offered, through the somewhat perplexing tangle of history, legislation, ritual, poetry, and philo-

sophy. You want a clear mind to see that, e.g., the sacrificial system of the Jews—which seems dry enough to read—is prophetic, even in the small details, of the Sacrifice of Calvary. It is also not easy for the casual reader to trace the ascending scale of values—of morality and spirituality—from Joshua and Judges to Ezekiel, or from Isaiah (Proto-Isaiah, that is, chapters i–xl) to Jeremiah. If you study keenly you can see it, but it is not obvious to 'one who runs.'

But in the New Testament it is different. There you can, at least in the Gospels, find the very words of the Master. These have the peculiarity of growing in depth and meaning the more you study them. It is quite a different thing from, let us say, a detective story which, when you have read once, you never want to read again, for with the discovery of the real murderer in the last chapter you have exhausted the meaning of the book. But with Christ's words it is altogether different. You find fresh depth and truth every time you read them. 'He that will save his life must lose it.' You could ponder over that for a lifetime and never exhaust its range. 'They clothed Him with purple and crowned Him with thorns'; you will take a lot of thinking till you grasp that all who lead mankind upwards, in every department of life, will suffer sooner or later.

The Epistles you can read for the working out of the Family-life under the stress of history

and opposition, but with the perpetual guidance of the Spirit. But the Gospels will ever be the main food for the soul. You will not read them only for the sake of finding out the exact authorship of any passage or for the right textual reading. The Modernist can help us all there if he is not too fanciful or dogmatic. But modernism touches the mind but not the soul; and you will read the Gospels for your soul's sake.

You require food for the soul; you steep your soul in our Lord's mind until, like a cloth, you take His dye. That is the use of the Gospels; and you will be wise so to use them.

And finally, let us see again how Holy Communion comes in, if we are going to identify ourselves with God, as far as we can.

In prayer and Gospel-study we have entered into the heart and mind of God. We feel His holiness, we know His thoughts because Christ has expressed them. But when we come to Communion we feed the life of God given us in Baptism. It is 'Life to Life' in Holy Communion.

There (1) we find Him present. He comes to us in the consecrated Elements. We have not created His Presence, though we have prepared for it; He comes. (2) We commemorate before God and man that He took our nature and dedicated it, and all creation, to God by a life of worship and obedience, and by the

supreme act of dedication made on the Cross. (3) But we know that He did not end His work on the Cross. For He rose to glory in order that He might communicate to us this incarnate, glorified life of His ; that we may share it for ever. In Communion, therefore, He comes to identify His life with ours—individually, and collectively in the Family.

It should not be difficult thereafter to co-operate with Him, with whom we are now identified through the gift to us of His life. We are one with Him; increasingly therefore as our souls become more truly converted, we think with Him, we love with Him, we act with Him. No longer are we divided from Christ; He has broken down the middle wall of partition, and we are one with Him.

Thus through prayer, Gospel study, and Communion we have come to share the heart, the mind, the life of God. It only remains joyfully to live and act accordingly.

CHAPTER X

THE BROKEN UNITY OF THE CHURCH

IT is with a wrench that one turns from the delightful and fertile field of inward and personal devotion, so satisfying and real, to the ugly fact of the broken unity of the Church. There never would have been a broken unity if men had not forgotten that:—

1. There is only One Church, founded and commissioned by our Lord at Pentecost; which as an organism is the mystical and sacramental Body of Christ; and as an organization is the Church Militant on earth. To this one Church either we belong, and are so far right; or else we do not belong, and so are wrong.

2. That the 'marks' of the one Catholic Church on earth are (*a*) an Apostolically commissioned ministry, (*b*) the Bible as the standard of reference in all things belonging to salvation, (*c*) the Creeds as the witness to the historicity of the Christian Gospel, and summaries of the Faith, (*d*) the Sacraments as the means by which Christ imparts to us His own incarnate, glorified life.

All divisions, schisms, disunions, are the result of adding to or subtracting from these two

great principles. The Church of Rome claims to be the one and only Church founded by our Lord. And the claim rests on a presumed headship and infallibility centred in S. Peter, as Prince of the Apostles, and transmitted to his successors the Popes of Rome.

This infallibility of the Pope is carried to the express limit that if the Pope is on one side in a controversy on faith or morals, and the whole of the rest of the Church is on the other, then the Pope, if speaking *ex cathedra*, is always right, and the rest of the Church always wrong.

I think we must allow this much of truth underlying this, that S. Peter was the leader of the Apostles, and so possessed a primacy of honour. He held the same sort of relation to the other Apostles as the Archbishop of Canterbury holds to the other English bishops. He is the natural Primate of Christendom; that we would gladly admit. But when you come to the modern Roman claims as regards the Papacy, you seek for them in vain in the Gospels, Acts, and Epistles. S. Peter could be blamed, contradicted, and resisted by S. Paul without the slightest consciousness of anything startling or wrong. My old friend Dr. Routh, whom I keep quoting, who was the most learned patristic scholar of the nineteenth century, summed up the Papal claims thus: 'Not a word about them for the first three hundred years' (of Church life)—'not a word.' And he puts his

own position in the epitaph he wrote for himself:—

> Here lies the body of Martin Joseph Routh,
> who departed this life,
> dying as he had lived,
> attached to the Catholic Faith as taught
> in the Church of England, and averse from
> all Papal and sectarian innovations.

This is the real objection to Papal claims of Infallibility, as also to doctrines such as the Immaculate Conception of the Blessed Virgin Mary: they are innovations; additions. We do not object to Roman Catholics holding them as a matter of their own local Church order or as possible truth; but when they wish to make them binding on all Christians as matters affecting salvation, then we can only reply soberly and reasonably that they are innovations, and therefore as a matter of truthfulness we cannot and do not accept them as binding upon us.

I speak with great respect of Roman Catholic zeal and devotion; and their missionary endeavours are heroic and fruitful. But my admiration is limited to the truly Catholic in them, and not to the extras and additions, which seem to me far from admirable, and have led to domineering and unscrupulous tempers and acts in history. From them we can often learn true Catholic secrets of service, faith, and love. We admire their fidelity to the Incarnation, and their realization of the truth and power of the supernatural. We hold them as a true part—

and much the largest part—of the Church Catholic, but must and do consistently reject their innovations.

I do not wish to force the issue. Any one can sift the matter by reading the Acts and Epistles and judging whether he finds the modern Roman position there. If it *is* there, we must accept it; but if not, we must quietly yet firmly reject whatever is an innovation, in matters that concern salvation.

But if we resist additions to the one Faith as recorded in the Bible, we are equally bound to resist subtractions. It subtracts from the unity of the Church when bodies of Christians withdraw from the organization of the Church, and set up altar against altar and worship against worship. We have no right to withdraw from the communion of the Church unless definitely sinful conditions of communion are proposed. But the initial error of all schism and separation is that men do not know, or forget, that the Church of Christ is one, God-given, and never man-made.

In other parallel cases men remember. I cannot imagine a few people in Bloemfontein breaking off from the Freemasons, and setting up their own organization and ritual, and pretending to be part of the original Freemason society. Nor in the Army or Navy. Fancy a regiment breaking off from the War Office and calling itself the British Army; or claiming to

serve the commander-in-chief, but refusing to recognize his duly-appointed staff officers !

In the Bible the Church is always thought of as one; inhering in, and founded, by Christ. To 'cause divisions,' to break off from the Apostolic fellowship, was the gravest sin. Local parts of the Church were distinguished *geographically*, and in no other way. There was no Pauline Church, or Church of Apollos; you could talk of the Church in Sardis or the Church in Ephesus or the Church 'in thy house,' but never of a Petrine or a Jacobite Church.

Bodies of Christians who were called by men's names were invariably heretical or schismatic as opposed to the one Church of Christ, e.g. the Nestorians, or the Apollinarians, or the Manichees. In our united efforts for reunion we shall find that the Wesleyans, e.g., will come to drop the title 'Wesleyan Church' (all of which man-connected titles are expressly forbidden in Scripture),[1] and will call themselves the Wesleyan Order or some similar designation.

All of us will start with the conception of a *given* Church, and will look through our own stock in order to accommodate ourselves to its standard—the four marks of the Church—and will drop the idea that we can initiate either fresh Churches or fresh marks of the Church.

Out here in Africa the situation is simply silly. People turn up from somewhere—I re-

[1] 1 Cor. i. 12.

gret to say often from America—with plenty of money and the itch to start a new Church. It generally turns on some one crankiness. In my diocese I have just learnt of a brand-new one. Its main tenet is that it is wrong to have services in a church; all services must be held in houses only. So some of my poor people, only half-instructed as yet, are taken out of the Catholic system of doctrine, worship, discipline, and order, and led into a self-chosen, self-originated sect which all depends on worship in houses alone, and on hymn singing, and the individual prayer and Bible predelictions of the evangelist.

I ask anybody what S. Paul, or even John Wesley, would say to this? 'I wish you would seriously consider that little tract, "Reasons against a Separation from the Church of England." Those reasons were never answered yet, and I believe they never will be.'[1] 'About a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the Church was largely considered and we were all unanimous against it'[1] (1789).

I think that all religious men must view with apprehension this wasteful and senseless multiplication of sects, to which there is no logical end until every human being is a sect to himself.

[1] John Wesley to Miss Bishop, Oct. 10, 1778.

[2] John Wesley, *Works*. Third Edition, 1829. Vol. iv, p. 466.

All schisms, all divisions, come from the loss of the truth of the one Church, and from the pressing of additions by some, and of subtractions by others.

The subtractions are plain enough to see. Some have subtracted the Apostolic ministry, plainly foreshadowed and begun in the Acts and Epistles, and continued by the Apostolic laying on of hands for at least fourteen hundred years of unbroken Catholic life. That is why I am sorry that in America the title is still used 'Protestant Episcopal Church,' for the Church of Christ is never Protestant except accidentally, and even then only for the last four hundred years, and is always episcopal, so that the use of the term is redundant and unnecessary.

Confirmation[1] has been totally omitted, and even when performed has lacked the administration of the highest order of the ministry. Doctrines of the Eucharist have been spread which take all the meaning out of our Lord's own words, so that the people are taught that they receive bread and wine, and not the Body and Blood of Christ. Confession and absolution—not made obligatory but open to all and necessary to some—have been simply dropped out. Baptism has been taught as a formal admission to the ranks of the baptized, but not as a regeneration, an admission into union with Christ in His Body the Church.

[1] Acts viii.

All these are subtractions. They can be defended only on the lines that every individual or any voluntary body of individuals can pick and choose his or its own religion. They select what they like and reject what they dislike, in the same way as an old woman who goes marketing. The contents of the basket at the end is called 'their religion.' I cannot express too strongly how undisciplined, how anarchic, how self-willed this all appears when it is thought out. The truth is that it hardly ever is thought out. People revolt from the Church in ages of corruption, and, filled with righteous indignation, separate themselves on a new basis of what they think is a heightened and purified morality and religion. It was so with the Montanists; so with the Puritans. And then as time goes on their own weaknesses appear, and their lack of patience has involved them in a breach from the one Church of Christ. Then, in order to justify their position, they have to shut their eyes to their weaknesses and magnify their virtues.

We shall never get straight until we all make a gigantic effort to study our *differences*. And above all to realize that a self-chosen 'Church' is no Church, because there is only one Church that matters and that is Christ's Church.

I think we should do well to drop recriminations against individual persons or bodies; to realize that the corruptions in the Church occasioned—if they do not excuse—the deplor-

able divisions we lament. Then we could all go back to the fountain-head, and try to rediscover the true Catholic Church and its 'marks,' and so start again towards better things. But I have come to the conclusion that it is no good trying to hush up our real, fundamental differences on the subject whether there is one Catholic, Apostolic Church—or a mixed multitude of Christian bodies. We shall have to state our differences clearly, but *this time* with no personal animosity, for our one object is Truth.

Interchange of pulpits, I find by experience, is humbug at this stage. It can be defended when a preacher goes to an alien congregation to deplore disunity and to suggest methods and ways towards reunion. But as an exchange of compliments it only confuses the issue. It suggests agreement where there is disagreement. It pretends we have got now what we shall only have as the fruits of a real reunion.

I believe the way to reunion lies in a recognition of the one Church—Holy, Catholic, Apostolic—with its marks of an Apostolic ministry; Creeds; Sacraments; and Bible. Within that one Church we can have orders, like our own South African Order of Ethiopia, or indeed we could have Uniat parts of the Church. Separated bodies could keep their organizations, and would perhaps retain their special emphases: the Baptists would still lay tremendous stress on Baptism; the Wesleyans on

conversion and repentance; the Presbyterians on the proper place and use of the presbyterate in the life and government of the Church. But the Church would be recognized as one; and the local parts would still be geographical, for we cannot give up Scripture.

And all of us—I, and you who read this book—must not be 'put off' from our keenness by the quenching fact of disunion in the Church. If we are noble in nature, and lovers of Christ, we shall be the more spurred to do all that in us lies to heal the wounds in the Body of Christ.

But how does the Church of England—and her sister Communions—stand amid this welter of disunion? I quote John Wesley again:—

'Having had an opportunity of seeing several of the Churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced that our Church, with all her blemishes, is nearer the Scriptural plan than any other in Europe.'[1]

'I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, rational piety than the Common Prayer of the Church of England'[2] (1784).

This is high praise, and I would be much more modest. I suppose my first reason for belonging to the Church of England was that

[1] *Works* (3rd ed. 1829), vol. xiii, p. 121.
[2] op. cit. vol. xiv, p. 317.

I was born in England, and baptized into the Catholic Church of God by parents who were convinced members of the Church of England. My mother was an Evangelical, coming from a family which produced Allan Gardiner, who died a martyr's death in Patagonia, and which was on intimate terms with the Clapham Common Evangelicals—the Thorntons, the Wilberforces, the Macaulays. In her I saw the aweful, the solemn, the whole-hearted devotion and self-consecration of the old Evangelicals. My father was a Tractarian; a disciple of Pusey and a follower of Samuel Wilberforce. We inherited Churchmanship from him, as a very real and vital thing. Churchgoing; observance of seasons like Lent and Advent; discipline of life according to the Church's order: all these we learnt from him, although I fear we were wayward disciples in those far-off days.

Thus far it was all inheritance, not deliberate adherence. But sooner or later the idea of the Church was bound to become real and, as Mr. Sikes of Guilsborough remarked one hundred years ago, it was bound to cause a good deal of mental trouble.

I was of fluid mind in those early days, and leaned sometimes to certain friends of mine who were Moravians, I think, but were certainly most Christ-loving people; and sometimes to Rome with her devotion and glamour.

Then I took to studying the Body to which I belonged. And as time went on I have con-

ceived a reasoned passion for the Church of England. I saw how she started as a local branch of the Catholic Church in England: evangelized from both North and South, but fully embraced within the one Church of Christ. I saw her adherence to Rome at the time of the Great Schism between East and West in 1054, a schism of which she was hardly conscious. I saw how she groaned from time to time at Rome's increasing claims, demands, dominance. Statutes such as *Praemunire*, and the attitude of men like Grosseteste, all meant something. The English Church was being gradually smothered by Roman autocracy, and was beginning to struggle out of the stranglehold.

Then with the Renaissance came the possibility of asserting a rightful freedom, though within the organization of the Catholic Church. Those claims to a rightful freedom were met with an absolute *non-possumus*.

Now a province, a local part of the Catholic Church, has the right to reform itself provided it does not shed or alter the great four marks of the Church. The supremacy, the infallibility, of the Pope are not among those four marks. The English Church, therefore, had a right to shed Papal supremacy along with doctrines of indulgences and suchlike. She executed her right. Rome excommunicated her for so doing—in Elizabeth's reign. And thereafter there arose intrigues, plots,

Armadas, conspiracies, and grand efforts to proselytize and to bring England again under the Pope.

Who can wonder that under the fear of all this men panted to get rid of every vestige of Rome, and Rome's influence and jurisdiction ?[1] Who can wonder if under the stress of the times Catholic sentiment and usage was pared to the quick because it was held to savour of the hated Roman domination ?

The wonder is that the essential Catholicity of the Church of England was preserved at all: that the four marks survived, and that the Church of England has come through to-day with her Catholic Ministry, her Catholic Creeds, her Catholic Sacraments, untouched and unharmed.

When I read books like Pullan's *Religion since the Reformation*, or even a novel like *John Inglesant*, I marvel at the miracle by which, in spite of Roman intrigue and Protestant fury, the Church of England rejected only the non-essentials and retained the essentials. God was with her; or she would have been torn to pieces between the opposing forces which raged around her.

And as you read the history of this great survival you feel, if you read with my eyes, a deep and devoted attachment to the men who were spiritually crucified to save us. Parker ;

[1] cf. Greenwood, *History of the People of England* (S.P.C.K.), pp. 138, 139, 155–163.

Whitgift ; Hooker ; Bancroft ; Andrewes ; Cosin ; Herbert ; Laud ; Juxon ; Ken : these were the men who kept the boat from upsetting when men were rocking it on all sides. How easy it would have been for them to have become Roman Catholics or Protestants and have done with it. There were voices round them on all sides entreating, beseeching, threatening them to do one of the two.

Perhaps it is because I have no sympathy with those who think that truth is simple, or all on one side, that I admire intensely those sober men who refused to let the Church of England lapse to Romanism or to Protestantism, but kept it English and kept it Catholic. Of course they made mistakes. It was almost impossible to maintain Catholicism when Roman Catholics were clamouring for all or nothing.

These men were hated by Romans and Protestants alike. As you read the history of these times and of these men you feel that by the time you read the next page there must have been a collapse. Surely they can never survive amid the cross-currents of Rome and Geneva ! And yet they do. Another foaming wave comes up: surely they can never ride it ! You close your eyes; and when you open them again, there they are. A sail or two blown away, several men overboard, the ship labouring heavily, but afloat ! God bless the pilots who coursed and steered the ship then. They went to their deaths; they endured persecutions and

hatreds; they refused to be rushed into any 'whole hog' position, because it was not a true one.

And as time went on they resigned the helm to other pilots. The Caroline Divines took their place, and before their tradition died out God raised up the Tractarians, those men of stern life and noble character, of English tradition and of Catholic convictions, who have handed on the trust to us men of to-day.

Shall we betray the trust? For my part I believe that a ship which has weathered such hurricanes and tornadoes will weather whatever storms may yet arise; I count myself a happy man that I belong to her crew.

Perhaps I have been a bit rhetorical in the last few pages. But I like to watch people who stick things out in spite of the weather, as Laud and Juxon did. And I like the people who, from the study of facts and history, see that it isn't likely that Rome is as right as she says she is, nor Protestantism as infallible as it talks.

I like the old Church of England with its balance; its effort to combine apparent contraries; its openness to different sides of truth and different sorts of characters. I like the large freedom it gives so long as the unity of the Church and the four marks are conserved. But that isn't to say that I think the Church of England is perfect; far from it. The foundations are all right; but the superstructure

is shaky, and there are several tiles off the roof. But she is not beyond repair. Her theoretical position is impregnable to my mind; its the practical side which wants completing.

Perhaps, first of all, we need to think a little less of what other people say about us. Rome will always blame us for not being Roman, and Protestants for not being Protestant. We must toughen our hide and let them say what they like.

I'm sure that it is Rome that has changed and not we, for I am persuaded that if you took us (e.g. the Province of South Africa), and put us back into A.D. 250 you would find our position practically identical with that of the Church then. Our bishops are elected by our own folk; we govern synodically with our presbyters; we hold the Apostolic doctrines; we administer the identical Sacraments; and we interpret them in the same way. We do not believe the infallibility of the Pope nor the Immaculate Conception of our Lady to be *de fide*; no more did the Catholics of those times.

The innovations since then are not ours; we take no responsibility for them, for we have refused to admit them as a genuine part of the deposit which we are bound to accept. We ourselves may have developed in some ways ; but we make none of such developments vital to a true Church life; for that we keep the old four 'marks' would have been recognized equally by the men of A.D. 250.

Nor are we really much moved by the Roman denials of our Orders. For their ground of attack varies so often. Once it was the Nag's Head Fable; now it is a lack of intention. But we know that whatever the Reformers thought about priesthood, and indeed they *did* think more of the pastoral and less of the sacrificial side than the Romans did, they meant, as the Preface to the Ordinal says, to continue the old Orders, and their intention was to make and ordain ministers as Christ and His Apostles intended; and that intention is certainly sufficient.

Nor must we worry too much if Protestants accuse us of being too Catholic. Either we are, or we are not, a part of the one Catholic Church of Christ. We have claimed the right to reject innovations and abuses, and if that unchurches us, then indeed we are unchurched. But we maintain the right of any province to reform itself, provided that the essentials of Catholic order, doctrine, and discipline are not broken. We have not so broken essentials, therefore we are a true part of Christ's Catholic Church. And if so, what is the good of blaming us for being what we are in very deed? We are Catholic, and shall be so to the end. We shall never be a sect because our whole life consists of belonging to the one Family. We shall value the doctrines, worship, traditions, heroes, customs, of the Catholic Church simply because we are of it.

Do not think that I deny that, amid the corruptions and worldliness of the Catholic Church, prophets and holy men have arisen outside the Church's organization to whose words and writings we do well to give heed. Most of them are believers and baptized, many of them were and are God's children and friends. Yet so far as normal Christianity is true, they are mistaken in breaking unity with the one Church of Christ. I am not out to condemn them. God must judge our motives ; and much of the blame will surely lie on unworthy and unconverted Churchmen. But we still cling to the Church because Christ founded it, and we dare not leave it nor betray it. Do not think that I want to unchurch Roman Catholics or Protestants. What I am concerned to say is that the Church of England and its sister Communions have the right to maintain their fidelity to the Catholic Church of the Bible and history.

But, granted that, we have many lessons to learn from others. Out here in Africa our principal need is increased understanding and devotion. We are a young country, with all a young country's sense of the need of building up the material side of civilization. And it is a land of sunshine, of out-of-door life. We don't have the grey days in which you draw up to the fire and shut out the hopeless weather with a book. I presume that the cultured side of things will develop slowly as our civilization

matures, but at present among all our peoples the appeal to emotion is too dominant, and the appeal to reasoned intelligence too weak.

On the other hand, in our Church system of government we think ourselves ahead of England. It is curious how quickly one grows into a new point of view. When a bishopric is vacant here all the priests and laity of the diocese turn over in their minds the sort of bishop they need. Our idea of a bishop is, first of all, a man who can really visit and supervise his clergy and his people. The conception of a chief pastor, who sees his clergy and their parishes perhaps only once in three or four years, is most queer to us. We should subdivide a diocese quickly if that was the case. The primary value of a bishop out here is to shepherd his clergy and their flocks. So the diocese, through its Elective Synod, meets and discusses the best sort of man to elect. They may make mistakes, but at least they know the type of bishop they want—missionary, scholar, saint, organizer, or whatever it may be.

The idea of General Hertzog appointing somebody over them willy-nilly would, I venture to say, appear unthinkable. For they have to obey him, and work with him, and share in the government of the Church. So the Synod meets, elects, and then feels bound to stand by its own choice, whether he turns out a success or a failure—for the onus is on them for choosing him. And this idea that the clergy and

laity have constitutional rights in the ordering of a diocese runs right through our Church life.

In England, certainly in old days, a bishop governed his diocese pretty autocratically. He forbade the use of incense or he allowed it. In the same way a bishop tended to enforce his own opinions, and interpretations of the Prayer Book. All this seems to be the remains of Prelacy, the autocratic rule of bishops in their dioceses.

Now out here it is quite different. We recognize that the clergy have their own rights and place in the government of the diocese. On matters concerning doctrine, faith, and worship we have a Synod of Clergy. All priests come to this with the right to speak and vote. There are certain constitutional rights reserved to the bishop, but in regard to diocesan legislation we speak, vote, and discuss freely.

Some say that in the last resort the bishop's decision overrides the vote of the Sacred Synod, but personally I suspect that to be doubtful, however ancient; and I should never force my verdict against a majority of the Synod, except under appeal to a Provincial Synod. If I was beaten there I should submit or resign.

And in addition to the Sacred Synod we have, usually at the same time, a Diocesan Synod including laity. These latter do not touch faith, doctrine, or worship. But in regard to the general policy of the Church they exercise

enormous influence. Finance, the distribution of clergy over our vast areas, the general welfare of the diocese—all these subjects are discussed and voted upon as of right. It is not a Diocesan Conference to express views, but a real synodical legislative body whose decisions are acted upon. There is no feeling in our Synods, sacred or general, that things are being discussed in the air, and that decisions will be ignored if the bishop dislikes them. What is settled, goes.

And in the intervals of Synod the affairs of the diocese are carried on by *elected* committees. The Diocesan Standing Committee (D.S.C.) controls finance, while matters concerning faith, doctrine, and worship are settled by the bishops in *Chapter*. For a bishop does not appoint all his Chapter; nor does any outside authority. The Sacred Synod elects its own canons, with the exception of a certain small number which the bishop is given the right to nominate. Parish appointments are discussed in Chapter. We do not hurl a vicar at the head of a parish. We settle, in Chapter, on the most suitable man, and consult with the churchwardens as to whether they are satisfied.

Perhaps it is stupid of me to discuss these details, but what I want to suggest is, that our very much loved mother-church in England might be more efficient, and would gain more enthusiasm, if it were definitely more constitutional: that is, if it governed by Synods

properly elected, and not autocratically, or by conferences and assemblies elected arbitrarily. I know how many impediments there are to progress at home both through the connection with the State and through private patronage of livings, and yet what wonderful progress there has been in recent years.

But still the idea persists that bishops can, more or less, force their 'views' on Church doctrine; and can govern without the *official* cognizance and consent of their presbyters. Is it not so? We should maintain that in the truest Church life (1) a bishop cannot force his own 'views'; he can only hand on the 'deposit of faith' committed to his guardianship by the Catholic Church. To defy the 'deposit' is to invite and to deserve opposition and refusal. (2) A bishop should rule his diocese constitutionally through duly-elected Synods, so that prelatical autocracy ceases; and all the members of the Family feel that they have a right, not as a favour, to share the government of their diocese—and of their province through a Provincial Synod—as the Church has ever done before Papacy and Prelacy ordered otherwise.

I can only say that our experience of synodical and absolutely constitutional government is a quite unmixed joy and blessing. You act as bishop, because your diocese asked you to come. (Whether they repent later is another matter; but in any case it was their doing.) You rule,

with your presbytery, and in certain fields with your elected laity. Your clergy have no grievance, because they all have a voice and a right. The bishop himself feels very comfortable because he is ruling according to the constitutional usages of the Catholic Church at its purest.

I am sure that if we are ever to win, e.g., Presbyterians back to the Catholic Church we shall do so only when we have made it clear that our ministry and government are episcopal and constitutional and not prelatical and autocratic. They think we ignore the rights of presbyters. I think we do, and that they have the authority of the New Testament and of the Fathers with them in this matter. Let bishops rule *with their presbyters*, then we shall roll away many stumbling-blocks.

Perhaps these are hard sayings to so conservative a people as the English, yet they merit consideration. For we who have made the experiment, who live in an unestablished Church with constitutional government, find these things a sheer blessing.

Where we envy England is in her great scholars, her wide-minded culture, her devout people, her bishops of great character and ability.

We are indeed mice to her lions. But a mouse has helped a lion before now, and we can at least make these suggestions in return for all that has been done for us from home.

CHAPTER XI

REUNION

THE salvation for which we long is also the desire of millions who share our hope, but are divided into different religious camps. It does seem horrible that those who believe in the same Saviour and hope for the same heaven should be so divided on earth. Our Lord's prayer 'that they all may be one' may not imply uniformity, but it certainly aims at something very different from the state of things to-day.

Yet it is too facile to sneer at 'these Christians who cannot agree.' Earnest men differ on almost every subject, and the more earnest they are the more they differ, e.g. philosophers, politicians, doctors, and scientists. We do not differ about the Source of all our light, Jesus Christ. We do not differ about the end we aim at: regeneration of ourselves, and of all human life, with God as our strength, and our reward at the end. It is on the means that we differ, how most closely to serve Christ. At bottom our differences have something noble in them; we are each of us so anxious to fulfil the will of Christ, that we cannot agree with

those who interpret His will differently. So also one doctor differs from another; but they are alike in their zeal to serve humanity.

I think that the real point of difference lies in the question of the Church. Did Christ found a Family, a Society, which on its earthly side was an organization which you entered and must obey loyally? It is somewhat similar, though I do not press the analogy too closely, to the position of being born an Englishman. Can you desert your country however mal-administered, or fight against her, or go off to some Antipodes and found a new England which regards the old one as hopeless?

We who believe that the Church is both an organism and an organization are persuaded that you cannot leave her; for in spite of blemishes and wrinkles she is our Mother, the Bride of Christ, whom to leave is to betray, however unconsciously.

This was certainly the Church's own belief for a thousand years of Church life. Some no doubt left her, but not on the ground that there could be a multitude of Churches, but in the belief that they—the seceders—were the only true Church. That is very different from the modern view which regards with complacency many differing (and I suppose they would say 'complementary') Churches.

This latter view we maintain to be entirely contrary to the whole Catholic mind of a thousand years of history, and entirely modern.

If any man wants to understand the mind of those of us who are called Catholics, he must grasp this fact firmly. People often do not understand what we are at. A Methodist clergyman writes thus in a paper I have before me : ' There is no doubt that Anglo-Catholicism is on the increase. Most of them are full of enthusiasm, but how intelligent men can reconcile such views with their intelligence is more than I can understand.' The answer is very simple. We hold to the conception of the Catholic Church of history as Christ's Family. The principles that ran through that institution are our principles. The convictions we hold as to, e.g., the ministry and the Sacraments are those which were held explicitly and implicitly by the undivided Catholic Church.

There may be developments, and further explication of truth within the Church. But this never means the contradiction of the Church's main principles, that is, the four marks of the Church which I have written about earlier in this book.

If, e.g., for a thousand years of the Church's life priests were never consecrated without episcopal laying on of hands, and that procedure was explicitly and implicitly believed and acted upon by all the Family, we can never start all over again, and say that the Spirit guided the Church wrong, in so important a matter, for a thousand years.

It matters nothing to us that apparent exceptions are suspected, and it is no more, at Alexandria and elsewhere. We are not surprised that there may have been a few confusions in certain localities at that early date, although we are not prepared to allow that these exceptions are more than apparent.

What moves us is the solid evidence of the whole mass of Catholic ordinations for a thousand years and since—in the great bulk of Christian life. To alter that is as bad to us as if, after a thousand years of commissions issued in the name of the King by the Admiralty, some persons should claim to give equally good commissions in their own name. 'Ah!' some one will say, 'they give these commissions in the name of the King.' 'Yes,' we should reply, 'but the King gave the original power to the Admiralty, and we are not the least convinced that he has changed his method. We therefore stick by the Admiralty.'

This at any rate is our point of view, and as it is shared by probably over two hundred million of Christians in the world it should not be dealt with impatiently or brusquely.

I am bound to say that I do not see the least chance of any change in this conviction. It kept the Church together for a thousand years; with only one separation for another five hundred. But since men have given up the idea of a God-given, Christ-founded, authoritative Church, the number of divisions has grown

into many hundreds in four hundred years. And there cannot be any change in the historical facts. Men see that in all these early years Christians accepted the Church's doctrine and practice as to Ordination and Sacraments. They believe that the Church was guided by the Spirit in what she did; therefore they will never consent to any fresh doctrines and practices on these cardinal subjects which contradict the faith and usage of a thousand years of undivided Church life.

Yet there must be something to be said on the other side. If there were break-aways in the Church it is highly probable that there were real reasons. There may be no justification for the break-away, but they explain it, and go some way to excuse it. Besides, we can hardly blame people of to-day for the actions of their forefathers two or three hundred years ago. They have been brought up in a system, have found help and power in that system, and naturally defend and justify it.

And God Himself, if I may speak very reverently, has without doubt blessed the ministrations of many who are outside the system of the Catholic Church. I think it is open to question whether the blessing has not been most largely where they do not compete with the Church's special ministerial functions; they have been abundantly blessed in evangelization, and there we can rightly envy and congratulate them; but I humbly doubt whether Catholics

have anything to learn from them in connection with, e.g., the Sacraments.

No one can forbid another to preach the Gospel of repentance and of Jesus. Thank God that to multitudes of heathen and neglected people many truths of the Gospel have been preached by earnest and excellent men, though naturally one would wish the Gospel to go with Church authority and Church life. But when it comes to the final spiritual processes for converts; the linking them up with a Body ; the steadying and consolidating of them in sacramental and devotional life: then it might well be maintained that nothing can compare with the Catholic Church.

I might well believe in John Wesley's lay-preachers as beginning the evangelizing work of Christ in multitudes of ignorant and neglected people ; but I believe in John and Charles Wesley as *Churchmen* in order to complete and finish the good work. Therefore we may well welcome the converting zeal of many who happen, through accident of birth or some other cause, to be outside the organization of the Church. We can thank God for the loving and missionary spirit of the L.M.S., Wesleyans, and many others. These have reached parts of the world which the Church has been too undermanned to penetrate. But we may also be allowed to think that it would have been far better if they could have been within the Church, so that to their missionary and evangelizing

work they could have added the doctrine, the discipline, the sacramental worship and devotion, of the Catholic Church.

That the Catholic Church is the best 'finisher' I have no manner of doubt. Is there then any chance of reconciliation?

The first move would naturally come from a known willingness of welcome from the ancient parts of the Church, plus a real movement of return on the part of those who went out. It is ours to acknowledge faults, exaggerations, hardnesses, stiffnesses, if these can honestly be charged against us. That Laud, e.g., with all his virtues, did not understand, and therefore helped to lose, Scotland may perhaps be well maintained, though I am not convinced. The Romans would do in public what they often do in private, and acknowledge that the state of the pre-Reformation Church was largely responsible for a Reformation. Then suggestions should be made by these elder parts of the one Church for reconciliation, as was done by the Lambeth Conference in 1921: not asking for surrender of organizations, but suggesting that certain things might be added to bodies separated, so that they might become Orders in the one Church. Those 'things added' would be on the lines of the 'four marks,' of Apostolicity.

All this would imply a passion for union all round, a readiness to acknowledge deficiencies and impatiences. It would—and this is most

important—also imply a readiness all round to *give* to others what each possessed, and others lacked.

There would have to be a great deal of humility also. For instance, I am one of many who, although I have no doubts at all about the reality of my Episcopal and Apostolic Ordination, would be ready—if the Church of England and the Province of South Africa advised it—to submit to conditional reordination from the Roman Church if it would satisfy them and promote unity.

I would similarly acknowledge the blessing of God on the work of bodies outside the Catholic organization of the Church, if they in return would accept *ex animo* the truth and historicity of the Church's threefold ministry and of the sacramental principle.

I say *ex animo* because unless we really agree on such main points any reunion would be meaningless and empty. You cannot agree unless you agree; and there would have to be the most heart-searching investigation into the truth, or otherwise, of the one, given, Catholic Church.

I do not despair of reunion. The Malines 'Conversations' mean something; the open acceptance of English Orders by so many Eastern patriarchates means another step towards reunion; and such utterances as the subjoined from Nonconformists are hopeful:

'Why should it be considered an impossible

thing for the [Wesleyan Methodists] to return into [their] original home, the Church of England? History teaches us that the Church of England, if not founded in the days of the Apostles . . . was yet established . . . in the earliest ages of Christianity. It seems from the first to have had its three Orders: bishops, priests, and deacons. It afterwards came under the power of Rome; but at the Reformation regained its independence. It has had a glorious record. No one can doubt its great influence for good throughout the world, or the purity of its chief doctrines.'[1]

'The negotiating elements in the Christian communities . . . were led thereto by two main considerations: the necessity for Christendom to close its ranks for its great world task, and the obvious direction and leading of the Holy Spirit. They have sought the perfecting of the Church of the Future. And in the gracious processes of reunion have not bigots become brethren?'[2]

In Africa we have made some tentative experiments. Experience, however, has shown us that—except for the officially-sanctioned explaining of what our own Body thinks necessary for reunion—interchange of pulpits is a failure and unreal. We have a vast amount of thinking to do and sacrifices to make before interchange

[1] Article by a 'Methodist layman' to the *Methodist Churchman*, South Africa, March 23, 1925.

[2] Rev. W. H. Irving, *Methodist Churchman*, 1925.

is any good. It is a fruit of reunion, not a preparation for it.

But if we ourselves fully acknowledge the blessing given to evangelistic work done by Nonconformists, but maintain the objective truth of one sole Christ-founded Church, organism and organization, together with the plain fact that Catholicism is the great completer and finisher of character and devotion through its sacramental principles and practice, then we shall have made our position clear. We could then show our readiness and eagerness to *bestow* upon others those gifts which God in His mercy has retained in the English Church, that we may share them. We should also be able to state plainly that we envy, and hope to attain, the zeal, the loyalty, the missionary effort, which has so distinguished these bodies.

After that we must leave the rest to God. I am convinced that we shall never gain reunion by controversy or even by negotiations alone.

Some day or other God, Who is ever acting behind the scenes, will act openly; and by an irresistible impulse of the Spirit we shall see the way to gain unity by the sacrifice of non-essentials and the preservation of essentials. It may be that the look of the Church of the future will not be exactly that of ancient times: there will be more Orders in her, and less talk of territory; but the oneness of the Church and the 'four marks' of history will remain.

If we keep a strong grasp of essentials, but an open and loving mind towards those who seem to us, not always by their fault or initiative, to be organized outside the Body; if we realize fully God's blessing on their evangelistic efforts, then we can be content to wait until God acts. But we must not ask them, or let them ask us, to abandon real principles, and so create a situation where the wound is scabbed over on the surface, but still festers underneath.

Meanwhile we pray, and we hope; and in all our dealings try to act in love and goodwill, that the salvation of God may be fully both theirs and ours.

CHAPTER XII

THE EVERLASTING GOSPEL

AND yet all these things I have spoken of are but means, only means. The Incarnation of Jesus Christ; the gift of the Church; the pouring out of the Spirit; ministries, sacraments, bishops, priests, synods, constitutions, forms of prayers : all these are but means to bring the souls of men back to the Father Who made them and loves them; and are all hopeless, empty failures unless they do their job, and effect their purpose.

We only fuss about the given-ness of the Church and the need of unity and questions of creeds and ministry, because we want the grace and message of God to come to men in God's own way, unhindered by the mistakes of men.

As things are we recognize that even in the disunion of the Church God can and does still save men, and works in ways unsuspected and uncomprehended by us, and does His redeeming task in spite of men's blunders and zealous mistakes. We, who try to reform things, do it from love, and not from perversity, because we

want to disentangle and straighten out the means by which we think God originally intended and intends to reach the souls of men, and it distresses us to see unnecessary chaos.

But let us be quite clear, at the end of all arguings about details, what salvation and the Gospel really mean. Salvation is hope; heightened life; life eternal. It begins here and continues elsewhere, but it is always life immortal and glorious. 'I am come that they might have life,' says our Lord—that is salvation. 'Where the Spirit of the Lord is, there is liberty,' says S. Paul—that is the breath of salvation.

You can visualize life as a neglected garden. Here and there are a few glorious flowers surviving, but the place is full of weeds and rubbish, with broken fences and rank overgrowth. Christ as the great Gardener would set all this straight: would weed, water, prune, plant, and restore. It is a long, patient, and difficult task, but all through shines the ideal of a fair garden of God at the end. We are asked to co-operate, receiving ourselves a heightened life and then sharing it with all the rest.

We want that heightened life to begin here in this world with happier and more contented people; more comfortable homes and conditions; greater peace and goodwill amongst men. Love to be unspoilt by lust; lives less marred by hopeless drudgery; cheerfulness less killed by discontent and restlessness: because

each man and woman shall possess in their heart the hidden happiness of salvation.

Yet it would be dishonest to pretend that we through this 'abundance of life' ended here. It has somehow become the fashion to sneer at 'other-worldliness' and hopes of heaven; I think this must be because men don't like to think of a beyond for which they are in no real sense living. But analogous to the unconscious desire of the tree to reach its full stature, or like the seed in the dark earth thrusting up to the light of the sun, so man who is conscious of earthly limitations aspires to the fullest life of righteousness and truth and love.

To be contented with this half-awake life of limitation, injustice, frustration, is no virtue. As well expect the Labour Party to be satisfied with unemployment and slums. We must seek, we ought to seek, the full growth of our nature, but in this world we shall never attain it. I like the man who hopes for heaven. It lifts him above the smug materialism and the half-rancid pleasures of the world's life. It puts a touch of romance and glamour about him; you don't get to the end of him after an hour's conversation; you don't feel the terrible meagreness of his interests. Besides, you know where you are going. All true love; all honest quest for truth; all chivalrous valour; all unselfish service, shall have their finishing touch in the heightened life of heaven; and the glow from beyond the mountains lends its light to

the struggles here, and touches them with the heroic, and consoles with the certainty of ultimate victory.

All my previous chapters deal with the penetrating to this secret, and the means of inheriting this salvation. It comes from God; it is His secret revealed to us who care; it is found in Christ, and in association with His Church. This is God's normal method. I have tried to show that what is meant by 'association with His Church,' or 'membership in Christ,' is a lost secret, or nearly so. I have pointed to the Acts of the Apostles as the book in which that lost secret is plainly revealed.[1]

I admit that members of the Church by their divisions, bad tempers, want of brotherly love, lack of evangelical zeal, have often done their best to smother the secret.

I would have a new start. I want every member of the Church so to live, so to bear himself, that the secret is again disclosed; and I pray that all the world may yet learn the secret, and the Gospel, and the means, of salvation. And, popular or unpopular as it may be, I prophesy that the full happiness of mankind will never arrive until salvation is found in God's own appointed Family, the Catholic and Apostolic Church of Jesus Christ. No Labour programmes, no political changes, no social reforms, can ever be substitutes for salvation

[1] cf. S. Paul's Epistle to Titus, chap. ii. 11 to iii. 8, where the whole position is stated.

received and passed on in action to others. When we have a really large number of people who have most joyfully accepted Christ's salvation, and are gladly and earnestly endeavouring to let the Christ in them show Himself to all the world in acts of love and heavenly brotherliness (political, social, individual), then we shall have found the one solution for the restlessness and the needs of mankind.

THE END.

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